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Pastoral Care of Military Personnel in a Crisis/ Transitional Setting Expressed Through Visitation, Counseling, Preaching and Small Group Programming

A Professional Project
presented to
the Faculty of the
School of Theology at Claremont

In partial fulfillment
of the requirements for the degree
Doctor of Ministry

by
Raymond Henry Dressler, Jr.
May 1980

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Raymond Henry Dressler, Jr.,

has been presented to and accepted by the Faculty of the School of Theology at Claremont in partial fulfillment of the requirements for the degree of

DOCTOR OF MINISTRY

Faculty Committee

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ABSTRACT

My objective in writing this paper was four-fold: (1) Review the needs of the contemporary young adult (17-24) from the perspective of a number of respected clinical psychologists and theologians, (2) analyze the affect our contemporary society has upon them with its affluence, technological orientation, political and ecnonmic upheavals, (3) reflect upon the impact of living in a totally foreign land and how such culture shocks intensify the developmental tasks and needs of the young adult male U.S. Marine, (4) develop a strategy for ministry directed at meeting the moral and spiritual needs of service personnel stationed in Iwakuni, Japan; persons who serve in an "unaccompanied" status for a period of twelve months.

In addition to those research objectives a more practical purpose of the project was to provide the Navy Chaplain assigned to that unit some reference materials which might shorten his orientation time to the local situation and assist him in his ministry.

Methodology for the development and completion of this project involved a thorough analysis of the actual case studies (counseling records) of the young men served in Iwakuni, Japan over the twelve-month period from August 1977 through July 1978 in an effort to pinpoint the kinds of needs represented by those records and the intensity of requests for assistance throughout the period studied.

The selection of courses and topics for term papers within those courses chosen during my year at STC was done with the objectives of this paper in mind. All of the class work served as foundational to the project to the extent that several chapters incorporated the research done in conjunction with class assignments.

In an effort to cross-check and further validate conclusions reached, conversations were held with young adults on several college campuses, with staff persons working directly with this age group in three metropolitan locations, and with a large number of young adult military personnel stationed at the Naval Air Station, North Island, Coronado, California.

In addition a series of audio cassette tapes were purchased containing interviews of a cross-section of young adults economically, vocationally and geographically to help broaden my perspective on what they were saying in other urban areas throughout the United States.

A survey was developed, conducted and evaluated in January 1980 focusing on the interests, concerns, ambitions, goals, problems and needs of the young men and women stationed at North Island as a final validating factor. Over 300 persons participated in the survey. These young men and women come from all over the U.S.

The practical results of this effort and project are to be found in the entire paper in general, and in chapter five in particular which contains a strategy for ministry

based on the perceived needs of the young adult Marine assigned to duty in Japan for twelve months. Chapter four may be particularly helpful to the Navy Chaplain as he struggles with the special pressures upon him which are unique to this particular assignment.

INTRODUCTION

As a result of the discipline demanded by this project, I have had to evaluate not only my ministry to the young men whom I served as Group Chaplain in Iwakuni, Japan (the young adults upon whom this project is focused), but more importantly it has provoked a very thorough review of my entire professional calling and career as a husband, father and minister of the Gospel. While the project deals primarily with the transitions through which most young adults must travel, it is also a reflection of the transition through which I feel I have personally been going in my own life during the past few years. This fact became quite clear to me as I became thoroughly involved particularly in chapter four; the chapter dealing with identity. That section reveals most clearly my understanding of who I am at this point in time. In writing it I felt quite autobiographical. What is written is really a composite of my concept of life and ministry which has evolved over the past twenty-five years.

In addition to the value of the above, I have found that the research and conclusions drawn as a result of this study have aided me immeasurably in my present ministry. While there are a variety of responsibilities to which every chaplain must give his concerned attention, I feel particularly motivated to doing whatever I can to assist young men and women in the military in their search for integrity, authenticity and meaning in life. In recent

staff meetings during which programs were being considered and designed for implementation in the coming months, I find I am constantly applying the insights and utilizing the guidelines of materials I have researched for this project as we fashion our strategy for ministry. Moreover, I feel the balance in my approach to counseling and programming has shifted significantly from crisis-oriented to innovative preventive methods. I have discovered and begun to appreciate more fully the effectiveness of group work in addition to one-to-one encounters. I feel I am able to approach a ministry to young adults from a more co-operative/ownership stance rather than offering "my" programs, worship services, etc. In many ways this project, coupled with class work at STC has proven extremely helpful in both theoretical and practical ways, and for that I am very grateful.

It was my understanding from the directives in the school catalog pertaining to the In-Service D. Min. program that the courses selected should not only have relevance to the project, but the research attendant to those courses should also feed directly into the project. I feel that has been accomplished. There has been a high degree of correlation and what I believe to be integration of the studies and classes in which I participated and the results of this paper. I have used the research for class presentations, preparation and term papers throughout this entire project on the following basis:

Theological & Psychological Perspectives
on the Nature of Persons ..... chapters 1, 3, 5

The Ministry of Jesus as a Model for
Pastoral Counseling ..... chapters 4, 5

Paul and Early Christianity ..... chapter 1

Theology and Pastoral Counseling ..... chapters 1, 3, 4, 5

Preaching as Communication ..... chapter 5

Communications and Media ..... chapter 5

The Concept of Love in Christian
Ethics ..... chapters 4, 5

Fortunately every one of the courses I took provided materials to be used either directly or indirectly in this project.

It is my hope that this project may assist chaplains assigned to a one year unaccompanied tour in Iwakuni, Japan become familiar more quickly to the unique dimensions and demands of a meaningful and effective ministry there. While each chaplain brings his/her own skills, talents and desires or expectations to his/her assignment, the information and insights of this study may be useful in planning programs, worship services and other ministry-related events.

I extend my sincerest appreciation to the Navy for making this experience possible through its Post-graduate Education program, The School of Theology in general, the professors of the courses I took and the friendship of the students who helped me through warm and sincere encouragement during my year at STC.

CHAPTER I

THE PEOPLE - WHO ARE THEY?

> What is man that thou are mindful of him, and
> the son of man that thou dost care for him?
> Psalm 8:4 (RSV)

A. DYNAMICS OF PERSONAL GROWTH

A question which has stimulated much debate and spawned many articles and books in recent years is,

> "Does psychological growth continue during adulthood or do a handful of crucial childhood years determine our life courses?"

How we answer that question determines, to a large extent, the approach or strategy we will follow in our ministry. As a military chaplain approximately 80% of my time is devoted to counseling which is predominately crisis oriented. Am I limited strictly to behavior modification as a methodology? Are the young adults for whom I am responsible semi-finished products already with whom little can be done except to help them come to grips with those hidden "unresolved conflicts" of their pre-school years?

For many years psychology has concentrated on childhood and adolescence. The conclusion held by many was that whatever happened to a person in his or her early formative years (some even went so far as to say the first two or three years of life), laid a groundwork, a barrier so impassable, that the rest of life was but its

shadow; a constant repetition and reiteration.

Fortunately common sense and life experience seem to indicate the opposite. If the psychological theories were correct, one would not have to look far to find individuals whose happy, easy childhoods should have served to protect them forever from the kinds of life tragedies they later experienced: divorces, career casualties, psychological depressions and failures at heart. And conversely, those who started life with dreadful memories of drunken parents, as orphans or perhaps even refugees during childhood, have managed to ride out life's storms and land on islands of contentment. Yet many psychologists seem to give little thought to adulthood, writing and speaking as though if one really knew the important things that happened in a man or woman's childhood, the rest of that life would be more or less predictable. We know, in fact, that such is not consistently the case! Again, psychologists have suggested (and some continue to yet) that development goes on to about age six, or perhaps a few years later, and then there is a long plateau in which random things occur until around age sixty or sixty-five, when a period of decline sets in. Against such conclusions there are those who assert to the contrary, that adults continue to grow and develop psychologically. While there are predictable cycles in the very early years of development, there are also similarly predictable cycles throughout all of life. A person's

adjustment during childhood may be less revealing of his or her adjustment in adulthood than the psychology of the fifties and sixties had us believe. Psychology in this decade seems to be a sort of "wait and see" concept. A life must then be fully lived before the individual can be judged psychologically.

In light of the above position and the purpose of this paper, attention will be focused now on the YOUNG ADULT STAGE (ages 17-30) combining one of the developmental tasks normally attributed to adolescence, viz., the search and struggle for identity, with the predominant need of the young adult stage developmental task, viz., the need for intimacy.

B. LIFE TASKS OF THE YOUNG ADULT

As a first step in defining the needs, tasks, issues and concerns of the young adult, a number of the systems/models as developed by several leading psychologists will be discussed. This section is not intended to be a comprehensive analysis of these models or systems. To do justice to such a challenge would demand an independent study. Rather, the intention is to share these in an effort to highlight exactly what is involved in understanding and recognizing the needs of young adults, and to become more fully aware of the critical tasks before them. Then, gleaning from each model what insights are to be found for utilization in the section dealing with

"approach", to formulate a strategy for ministry that might have some positive affect. I have chosen these particular men and their models because they seem to me to be particularly appropriate to understanding the needs of young adults, and provide an excellent foundation upon which to build an approach and develop a strategy for ministry to this specific age group.

Robert J. Havighurst's list includes eight tasks for the young adult. Generally speaking Havighurst holds that early adulthood is the most individualistic and lonely phase of life. It is the time when individuals proceed to come to grips with the most important tasks of life with a minimum of social attention.[1] For most young people it is a transition from an age-graded to a social status graded culture. One's status now depends less on grade and more on skill, ability, and family connections. Instead of just waiting to grow up, the individual must now use strategy and initiative.

The first task is selecting a mate and involves the mores of courtship. Learning to live with a marriage partner is second, starting a family is third. Havighurst notes class differences in planning for children, learning father and mother roles, and securing financial security. The fourth is rearing children and the responsibility of

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[1]Robert J. Havighurst, Human Development and Education (New York: McKay, 1953), p. 258.

managing and developing appropriate attitudes towards children and proper knowledge of their needs. Fifth is the task of managing a home, the need for working out routines and of planning budgets. Sixth is getting started in an occupation of some lasting duration. Seventh, the young adult needs to take on responsibility for the welfare of groups outside his own family. The eighth life-task is finding a congenial social group. This one is particularly important for the wife, compensating her for the associations she may have given up when she married due to pregnancy, loss of job, or other reasons.

In order to emphasize the developmental nature of individuals, we consider the conceptual approach of Nelson N. Foote and Leonard S. Cottrell, Jr. dealing with interpersonal competence. Theoretically, this competence seems related to "transcendence", or

> "the uniquely human processes of suspended action, memory, revery, foresight, reflection and imagination, by means of which a person from birth onward escapes progressively from the control of his immediately given environment and begins to control it."[2]

The elements of this competence are health, intelligence, empathy, autonomy, judgment and creativity. They are related to social skills but designate more than competence

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[2]Nelson D. Foote and Leonard S. Cottrell, Identity and Interpersonal Competence (Chicago: University of Chicago Press, 1955), p. 41.

in the manipulation of others. They are not to be confused with traits of character because traits indicate fixed and static qualities. Neither are they features of what is called "adjustment" because adjustment points to a quietistic state or a restoration of tensionless rest. In this point of view adjustment leaves much to be desired because it esteems too highly the need to adjust to the other person, whether or not the other person deserves to be adjusted to. Moreover, adjustment implies the resolution of conflict, assuming quite unjustifiably that all conflict is wrong and that struggles and risk are to be avoided. Foote and Cottrell define interpersonal competence in terms of capabilities to meet and deal with a changing world, to formulate ends and implement them.

> The incessant problem of equipping human beings to handle their affairs and to progress toward the discovery of new values and new means is not solved by the authoritarian indoctrination of static attributes and beliefs.[3]

Are there norms for such competence in interpersonal relations? Foote and Cottrell suggest that our competitive culture encourages ratings in terms of extraneous competitive norms. They argue for the full range of qualitative differentiation. The developing personality should be measured in terms of the previous self or in terms of authentic peers.

The following is a listing they give of some of

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[3]Ibid., p. 49

the interpersonal determinants in the development of several of the categories of competence. For intelligence in adulthood, self-conscious recognition by a continuing critical, appreciative audience of significant others promote disciplined attention to standards of performance. For empathy in adulthood, experiences of reciprocity and affective communication are essential. For autonomy, responses indicating respect from others help; identification with other highly autonomous persons, experiences of encouragement in the face of failure, recognition of progressive accomplishment, emphasis on surpassing previous performance rather than stress on competitive standards, participation in groups where one receives open and direct nonaggressive evaluation of self by others. These determinants along with the presence of adequate parental family models are strengthening factors. Judgment, too, depends on interpersonal experience. Exercising judgment in playful symbolic manner increases competence in judgment in real-life situations. What disrupts the development of judgment is a climate of distrust, extreme sanction against failure or mistake or the exclusion of compromise and insistence upon absolute values.

What contributes to creativity? Foote and Cottrell indicate that the individual must feel free and inventive; for this a permissive and equalitarian interpersonal situation is needed. Groups in which creative persons

participate value diversity and allow for variation in work routine.

> "Situations which provide challenges that exceed the individual's previous achievement without exceeding his ability are favorable to the occurrence of creativity."[4]

Necessary also is self-esteem, the positive self-evaluation which permits the individual to appraise his own worth in a detached way and to judge his own work without feeling he must be under attack.

Creativity is also associated with playfulness and fantasy, with greater variety of personal experience and with experiences of creativity on a small scale which may foreshadow more extensive creativity in the future. Creativity is nurtured with an aesthetic orientation toward activity (doing it because it pleases you), with performance before an audience where the performance is judged on its own merit and not on its consequences, and, finally, with the availability of privacy and the positive valuation of its use for reverie, self-exploration, and self-experimentation.

Relevant to the primary task of understanding the dynamics of human behavior and development for the study of the young adult is Abraham Maslow's list of characteristics of the self-actualizing individual. Maslow offers some helpful insights into the nature of interpersonal competence when he characterizes the self-actualizing individual as one who accepts himself, others, and nature.

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[4]Ibid., p. 91.

He develops spontaneously in his own style, rather than striving for competing. He is less introspective than more insecure persons, and feels he has a task to fulfill. He has a feeling for mankind, and is capable of deeper and more profound interpersonal relations. Whatever hostility he may harbor is not based on a character structure, but is reactive or situational.

Maslow's concept of the "peak experience" is probably the most significant for this study, for it refers to those moments of intense experience when the individual feels himself most keenly alive and is not sharply aware of his own identity. According to Maslow, "At the higher levels of human maturation, many dichotomies, polarities, and conflicts are fused, transcended or resolved".[5] Self-actualizing people may be simultaneously selfish and unselfish. They can tolerate ambiguity and conflict. In their interpersonal relationships, at such peak moments, they may experience "the complete, loving, uncondeming, compassionate and perhaps amused acceptance of the world and of the person."[6]

Two psychoterapists who offer information pertinent to the young adult's problem of identity are Carl Rogers and Erich Fromm. Rogers seems to feel that young adults

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[5]Abraham Maslow, "Peak-Experiences as Identity-Experiences" in his Toward A Psychology of Being (Princeton: Van Nostrand, 1962), p. 97.

[6]Ibid., p. 87.

all have a common problem, viz., "Who am I, really? How can I get in touch with this real self, underlying all my surface behavior? How can I become myself?"[7] Rogers concludes that individuals in therapy often learn that they live in response to the demands of others, without having a sense of their own self. They try to think and feel and behave in ways they think others expect them to think, feel and behave. He quotes Søren Kierkegaard's description of the dilemma of the individual: the most common despair is to be in despair at not choosing, or willing, to be one's self; the deepest form of despair is to choose to be another than himself.

> "On the other hand, 'to will to be that self which one truly is, is indeed the opposite of despair' and this choice is the deepest responsibility of man."[8]

Individuals become whole when they learn to experience themselves, to discover aspects of themselves whose existence they ignored or denied.

Rogers raises the question, "what kind of person emerges from a therapeutic relationship?", and then answers: First, such an individual has become more open to his experience, more aware of what exists at this moment in this situation. He is then more realistic in dealing with new people, new situations and new problems. Second, he has trust in his own organism and his own choices. Third,

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[7]Clark E. Moustakas, The Self (New York: Harper & Row, 1956), p. 196ff.

[8]Ibid., p. 198.

he looks less to others for approval and disapproval - the locus of evaluation lies within himself. Fourth, such a person is more content to be a process, being prepared to drop rigid goals, recognizing that he is not a fixed, static quality, but a person in process of change and becoming. A person is a

> "fluid process, not a fixed and static entity; a flowing river of change, not a block of solid material; a continually changing constellation of potentialities, not a fixed quantity of traits."[9]

Erich Fromm also speaks of man as a process, as being constantly in the process of giving birth to himself.[10] More philosophically, Fromm suggests that the individual tends to be caught between two opposing forces, one keeping him at earlier levels of development - or causing him to regress to those levels, and another force, urging him to self-realization and progressive development of his own powers. In Fromm's view man's basic passions and needs are not so much determined by his instincts as by specific conditions of human existence, i.e., the need to find a "new relatedness to man and nature after having lost the primary relatedness of the pre-human stage".[11]

The first of the five needs outlined by Fromm is "relatedness versus narcissism". Every man has a need to be

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[9]Ibid., p. 211.

[10]Erich Fromm, The Sane Society (New York: Rinehart, 1955), p. 30 ff.

[11]Ibid., p. viii.

related to others. Some people seek this union by submission to others or by gaining power over others. Those who submit or dominate are, in both cases, dependent upon others and lacking in a sense of individuality. Love is preferable to these modes because

> "love is union with somebody, or something, outside oneself, under the condition of retaining the separateness and integrity of one's own self."[12]

Love is an active and creative relatedness, in which we think rationally, act productively, and experience union with another but not extinction. Those who experience no reality outside themselves and can only love that which is an extension of themselves are narcissists. They lack objectivity about the outside world which exists in its own terms. The second need is for transcendence of the self, achieved productively in creativity and negatively in destructiveness. The third need is rootedness. Fromm suggests that some adults have never been able to sever their ties with their parental family. The anxiety of separation is too great for them. Every one needs roots but new sources of relatedness must also be established. Fourth, the individual needs a sense of identity, and here the problem is one of experiencing one's self as a person or as a unit of some larger whole to which one conforms strenuously. The trouble with conformity is that it virtually "kills something within ourselves".

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[12]Ibid., p. 31.

It makes the individual anxious about belonging to the group and cripples his sense of "I". Fromm's point here has to do with the implications of conformity and the degree to which the community and the culture develops, or may develop, a certain character-type. Individuals socialized in our consumer oriented, homogenized, culture reflect the norms established by the culture.

An interesting question to pursue at this point would be man's basic needs in essence. To what extent shall a given social system, group, community or culture be judged in light of its ability to meet those needs? This leads to what Fromm has often suggested, viz., that as a society we are too quick to call some individuals "neurotic" because they have not adjusted to the dominant cultural pattern. He suggests that those who "adjust" may, in fact, be the neurotic ones, since they may have given up the struggle for a separate identity and for self-esteem based on internal standards. At any rate, it is a point well worth pondering.

The fifth basic need of persons according to Fromm is for a frame of orientation and devotion. Man needs an object of devotion to give meaning to his existence and his position in the world. Here, of course, religion in its many forms, has its place, offering God or at least some concept of perfection and meaningfulness and ultimate concern. These latter concerns will be addressed more fully in the remainder of the paper.

Reference should be made, even if briefly, to Martin Buber's conception of man's life-task. I have chosen his work because he addresses one of the most critical dimensions of human relationships, viz., the need for personally enriching meaningful encounters with others. Buber's language is poetic and his psychology is seemingly somewhat unsystematic. No summary can possibly be adequate; one simply has to read his entire book I-Thou. In Buber's approach, man becomes human when he encounters his fellow man in mutuality. Man's relationships to his fellows are of two kinds. The first is an I-It, in which we use the other person, relate to him as an object or a functionary, work with him in the ordinary work of the community. It is by no means a negative or exploitive relationship, but one that is essential in the administration of society and in meeting common human and social needs. In a second mode of relationship, the I-Thou is believed to be the more crucial and yet unpredictable. It is a moment of immediate and direct experience in which there is communication on deeper levels and a meeting in some area of the interhuman, where God, the Eternal Thou, is experienced more intensely. Such encounters, rare and inconsistent as they may be, provide the individual with a sense of aliveness, sacredness and purposefulness.[13]

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[13]Martin Buber, I And Thou (New York: Charles Scribner's Sons, 1970), p. 83ff.

Such encounters involve open relationships between individuals, for Buber was insistent on the fact that there is a relationship but not loss of individuality. Finally, Buber, like the social psychologists, holds in general that every person's existence is confirmed by the presence of others. At the same time that a man needs confirmation, he is not symbiotically related to others and enjoys a separate integrity of his own. A secular society with a heavy technological emphasis (such as the military setting in which I most recently ministered) encourages an almost exclusively I-It type of relationship. I shall address that problem more specifically in the last section.

Eric Berne also speaks of the importance of the presence of others. Even though his frame of reference may be considered more casual and superficial than Buber's, his ability at coining phrases describing interpersonal life is worth our notice. He suggests throughout his book, Games People Play, that individuals have recognition-hunger; their needs lead them to undertake different forms of social mixing. The search for "stroking" varies in intensity with different individuals, some requiring a constant supply, others less. The more discriminating look to be stroked by selective individuals. Thus a research scientist might work for years and be content with stroking by a prominent professor or leader in his field at a periodic conference.

Individuals also need a structuring of their time socially and often, instead of living in real intimacy with others, they involve themselves in playing games.

> "Because there is so little opportunity for intimacy in daily life, and because some forms of intimacy (especially if intense) are psychologically impossible for most people, the bulk of the time in serious social life is taken up with playing games."[14]

The more important need for man is for "game-free intimacy." Berne suggests that folks will relinquish games when they find appropriate partners in more satisfying and mature relationships. He explains that some of our behavior is related to one state of mind, while another may be related to a different state of mind, quite inconsistent with the first. Each of us has three states of mind. Technically known as ego states, Berne calls them the Parent, the Adult, and the Child. When the "Parent" guides our behavior, we respond socially as we believe one or the other of our parents wouldhave responded. The "Adult" responds objectively and autonomously. The "Child" responds as appropriate for the little children we once were. Each adult carries within the three states of mind, each of which performs functions not always appropriate to the needs of a given situation. The "Adult" mediates between the "Parent" and the "Child" and deals realistically with one's environment. The "Parent" provides us with automatic responses and also encourages us in the parental

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[14]Eric Berne, Games People Play (New York: Grove Press, 1964), p. 61.

roles. While the "Child" may at times reflect a submissive, or rebellious pattern, it may also be the source of creativity and spontaneous drive and enjoyment. Our task is to find the proper and healthy balance among these three aspects of our personality.

In summation of Berne's approach, for the young adult, the life-task would be the achievement of autonomy, i.e., being capable of awareness, spontaneity and intimacy. This involves liberation from controlling and often irrelevant parental influence. His own behavior then consists of freer choosing.

> "In essense, this whole preparation consists in obtaining a friendly divorce from one's parents (and from other parental influences) so that they may be agreeably visited on occasion, but are no longer dominant."[15]

The final psychologist whose studies will be considered here is Erik Erikson. Sometimes called the "father" of the 1960's obsession with adolescents and their "identity crises", he was probably one of the most influential figures studying adulthood. He believed that all individuals travel through their lives, mastering psychosocial age-related tasks in order to arrive at a psychic place of contentment and fearlessness in old age. More specifically, he contended that human growth consists of a ground plan in which all of the several parts are present in some form. At a special time, each part will

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[15]Ibid., p. 183.

ascend with a crisis to be resolved. Each part with its crisis is systematically related to every other part. In planned sequence each part, represented by a psychosocial stage, gives rise to a life crisis which must be resolved personally and socially. As each crisis of the human organism ascends and is resolved, it continues as an active force in the personality to be joined in time by other crises to create a functioning whole.[16]

This psychosocial plan of Erikson includes eight life stages of human development. Each life stage in turn emerges on top of the previous stage to form an expanding configuration of personality. The larger configuration of the life cycle includes a developing individual in his particular life stage of development, but also other individuals who are each in a particular life stage. In this way the "life cycle is an integrated psychosocial phenomenon" in which one individual's life stages are "interliving, cogwheeling with the stages of others which moves him along as he moves them."[17] Young adulthood, therefore, can be understood as always being a part of a larger system "cogwheeling" with the other life stages of the life cycle.

The psychosocial crises about which Erikson speaks

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[16]Erik H. Erikson, Identity And The Life Cycle (New York: International Universities Press, 1959), p. 52.

[17]Erik Erikson, Insight And Responsibility (New York: Norton, 1964), p. 114.

denotes turning points in a person's life in which there are both positive and negative possibilities or alternatives. In each developmental sequence, an individual is confronted with a crisis which has psychological and socio-cultural ramifications. With positive and negative possibilities in each crisis, it does not become a matter of electing one and ignoring the other. The developing individual must experience and learn how to deal with both the negative as well as the positive side of the crisis. For example, the young adult cannot escape the experience of loneliness (isolation) and must learn along with belonging (intimacy) how to deal with the issues arising on both sides of this developmental crisis.

Erikson has reacted to the way his eight stages, which I shall list in a moment, have been misused. The tendency is to separate each crisis from the others, and to lift up the need to accomplish only the positive aspect of each crisis creating in effect a kind of outward achievement scale.[18]

The psychosocial crisis which rises to dominance in the young adult developmental sequence is "intimacy versus isolation". But present at the same time in the developmental sequence are all the earlier crises along with later ones yet to arise. The configuration of all

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[18]Richard I. Evans, Dialogue With Erik Erikson (New York: Harper & Row, 1967), p. 15

the life crisis and how they are experienced and resolved determines how the young adult will experience the intimacy crisis.[19]

The best way to understand this configurational model of Erikson is to see it as an upward, expanding spiral. The base of the spiral is a small circle containing in some form each of the developmental crises. The base of the spiral is infancy and its crisis of basic trust versus mistrust/distruct. As the personality develops, expanding circles are added upward containing all the developmental crises in their unresolved or resolved state. The expanding circles include an ever-growing range of social experiences, cultural influences, and the need for integrating more fully all of the factors which make up the field of one's existence or life system. Young adulthood comes close to the top of the spiral indicating emergence of maturity; a more fully functioning and integrated personality.

According to Erikson, the spiraling life cycle includes, therefore, the eight life stages of human development. Beginning with infancy and moving toward young adulthood and beyond to mature age, these stages are: infancy, trust versus mistrust; early childhood, autonomy versus shame and doubt; play age, initiative versus guilt; school age, industry versus inferiority; adolescence, identity versus identity diffusion; young adult, intimacy versus

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[19]Erik Erikson, Young Man Luther (New York: Norton, 1958).

isolation; adulthood, generativity versus self-absorption; and mature age, integrity versus disgust and despair.[20]

In summation, most of the psychologists, psychotherapists and researchers seem to agree, perhaps taking their cue from Erikson, that men and women in late adolescence have the primary task of "identity" discovery, and in their twenties are chiefly concerned with mastering "intimacy". This is a time of life when spouses are courted and wed, and when adolescent friendships are cast off if they no longer seem desirable, or consolidated if they seem worthy of future investment. While young adults do not as yet feel totally a part of the grown-up life of responsibility and duty, they recognize they must get into it, learn its rules and experiment with adult roles.

Some choose to hold off the transition by joining, for example, the military. This allows them a sort of "limbo" period, a "time-out" of the game during which they may contemplate future decisions. Unfortunately, this often results in no more than a period of "water-treading" for several years with little or no major growth. On the other hand, some look upon the military as a career in much the same manner as those who choose to begin civilian careers. Usually this is done with a moderate degree of commitment.

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[20]Erikson, Identity And The Life Cycle, pp. 120, 166.

Other young adults may delay this whole process, devoting themselves first to sexual and social goals. Many have children and become intensely absorbed in parenting. The entire period is marked by an effort to come to grips with the so-called adult world. There is a determination to maintain one's independence from a consuming conformity, in carte blance fashion, to a world they do not totally agree with or accept. There is an effort to accept the game plan/game rules and to agree to harmonize with that plan both emotionally and socially.

In the context of the military setting there is little option about agreeing to the game plan/rules for obvious reasons. But then there is often linked with this experience a time of great experimentation during "liberty hours" which tends to offset the conformity demanded during "working hours". At any rate, the military context has all of the above crises and decisions to be made, and many more. Complexity arises often in the case of the late adolescent when he/she joins the military in an unconscious effort to have someone else determine his/her identity, rather than discovering and formulating it independently. Without a doubt, this entire period is a most confusing and trying age for everyone concerned. We shall turn to that very characteristic in the next section.

C. PROFILE OF THE CONTEMPORARY YOUNG ADULT IN AMERICA

In preparation for the first major section of my

professional project, I purchased a series of audio cassettes which contain the interviews of eight young adults between the ages of nineteen and twenty-eight.[21] For my research I have coupled those interviews with conversations with all four of my children whose ages range from eighteen to twenty-three, the eldest of which has recently graduated from college and embarked upon her career. These conversations and interviews are evaluated against the backdrop of personal relationships with the same age group developed in ministry to armed services personnel over the past ten years. The conclusions reached indicate that while many young adults lead productive, useful, happy lives, they are a minority of their population. Our world is one checkered by crises both in the feeling as well as the factual realm, and when one listens with sincere attention and endeavors to see beneath the bright facade, the tensions and dichotomies soon become apparent.

On the one hand we have poll takers and researchers indicating that today's young adults appear to be happy, satisfied with their occupational/vocational work lives and with their sex lives. They are reported to be optimistic, concerned about money and material possessions, job-oriented, unworried about the future and excited about living.[22]

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[21]Keven M. Cox(ed.) "Profiles For Developing Ministries With Young Adults" (Pittsburgh: Thesis Cassette Audio Tapes, 1977)

[22]Ibid., tape 3

These conclusions were confirmed by at least one of the interviews evaluated from the tape.

John, a twenty-four year old college graduate with a Master's Degree, is a trainee in a bank management program. He indicates throughout the interview that he is comfortable working within the structure and rules that he finds there. He is most excited about the power he presently feels through his work and the power he anticipates enjoying. He finds adulthood to necessitate being as self-sufficient as possible. He says:

> "I want a standard of living that takes a lot of money ... and I intend to have it. I keep as free of commitment as possible, and so I don't feel much commitment of anybody back to me."

That's the facade. But behind it we also hear him reveal his feelings when he says:

> "I think the scariest thing about the possibility of the future is the ultimate loneliness. I don't like being alone. On the other hand, if you have enough money and enough power you can buy your way out of it; you don't have to worry about being lonely."

The essential nature of his true feelings seems to be his tremendous fear of isolation and his illusion that one can "buy" his way out of such a state.

I found more evidence of this dichotomy as I visited one day on the campus of San Diego State. While waiting for my wife to finish her class, I strolled across the campus listening and looking at the students. Much of the conversation I heard seemed light, happy, optimistic, and those engaged in it appeared smiling and carefree.

But when I stopped to listen to a guitar player with several others seated near him, the songs he sang seemed filled with pathos, search, disappointment and loneliness.

In a second taped interview this same dichotomy was reflected in the words of a young black man. Lincoln, a high school graduate, divorced and now working as a printing assistant, speaks as though he sees his goals more clearly and has reduced his material dependency. He says he feels accepted, respected and relaxed in his work, but then this is offset by other moods he shares.

> "I have gotten away from the spiritual me, and I am in search for that right now. It's really exciting. I am enjoying it. I am hating it ... I get frustrated with it, but it's something that I want to find. I feel lonely ninety percent of the time. I've grown to really love myself. I had to go out to a jungle, so to speak, and learn for myself. I am the controlling force of my life."

In a third interview, Sharon, 26 years old, divorced, a high school graduate who now works as a secretary shares:

> "My life is my work and my child and my special person at that time. I want to really be loved. I don't think that anybody really cares, and that's okay too. I don't know if there is really anything important about me at all. I'd like to be able to grow enough to say, 'well,... I don't need anybody.' I'm sure every day that my son and I are fed properly. I make sure that the oil is changed in my car, that I have insurance, and I go to work every day. And I survive."

The final illustration involves a young marine. Before leaving Japan I asked him how he liked his first assignment in the Marine Corps. He responded:

> "Great, chaplain: My ole man doesn't bug me anymore,

> I can do exactly what I want. I'm learning a trade, don't have to worry about eating or where I'll sleep, and I'm getting paid for it!"

I queried further: "Everything is just fine?" He responded:

> "Well only one thing bothers me. Nobody seems to give a damn about you. Even in the parades, you seem all alone. When we're in combat exercises I feel something of a closeness, but that's the only time. I really hate that!"

Young adults appear to have the world "on a string" with affluence, disco dancing, and free love. However, to their closest friends, ministers, therapists, and chaplains they describe themselves as unsettled, lonely, betrayed by society, transitional, helpless, uncentered, alienated, apathetic, bored, resentful, dehumanized and bitter. When one looks at the world environment in which they have been nurtured, this is not so difficult to comprehend. They are children of the period just following the Second World War which includes the apathy of the 50's, the anger of the 60's, and the resentment and disillusionment of Viet Nam, Watergate and the 70's. All of this has led to a mood of disenchantment. A world that promised so much, simply isn't delivering.

My daughter who recently graduated with a degree in nursing from a major university shared the following:

> "I'm sure that I will be able to earn a good living with my degree. But you know what, dad, some of last year's graduates have come back and told us that they make more money as waitresses!"

Now there is nothing wrong with being a waitress. However,

when a young person desires to function in one of the "helping" professions, trains for it and believes the opportunity is just ahead where that contribution may take place he can become very frustrated and disillusioned to discover that there are no jobs at all, or that the salary will or can be earned only with significant compromise of earlier ideals.

Nuclear destruction, the continual depletion of natural resources, the threat of global war, ecological disasters, each report of a rent in the ionosphere, a leakage at a nuclear power plant such as Three-Mile Island... these and a multitude of other news items must be dealt with in some way by every person hearing the bad news. To be sure all ages hear this news and must react or respond to it in some fashion. But I think it takes an unusual toll on the young adult who is caught up in choosing a spouse, raising a family or trying to find meaningfull life-work. The closest I can come to understanding that mood is to share my deepest feelings during those tense days of the Cuban missle crisis. I remember quite clearly feeling that everything might go up in smoke at any moment; just when I was finally about to complete seminary and "begin" my ministry. My perception is that this is a minor expression of what today is being experienced by the young adult on a much deeper level.

A parallel to what has been written earlier in this chapter regarding the search and struggle for identity

and interpersonal competence and all of the developmental tasks facing the young adult, is the following list of thirteen polarities. They were drawn principally from the taped interviews and other conversations I have had which are a part of the daily lives of young adults. They are: the search for life's meaning versus the here and now; wholeness versus fragmentation; mind versus body versus emotion versus spirit; the future as hope versus the future as oppression; mobility versus rootedness, the temporary versus the permanent, the disconnected versus the connected; work as fulfillment versus work as survival; privacy versus loneliness; individualism versus community; independence versus dependence; technology versus magic; immediate gratification versus postponed gratification; the nuclear versus the extended family; the marriage ritual versus the mating ritual; and, novelty versus ritual, intensity versus depth. No doubt there are others. What is important for the purpose of this study and paper is the recognition that while it is not true for all young adults, a good many experience these polarities in a diffused and barely conscious way. I know this to be true from conversations with my own children. They feel the pain of the conflicts without knowing the name of the tensions which cause the hurt. Because such polarities tend to be privately and internally experienced, more often than not they are glossed over and go unnoticed except by the more sensitive and perceptive.

Probably the most devastating influence upon the young adult today is the unending tide of commercialism which sweeps in upon us without respite. It may now be clearly recognized from the clinician's point of view as well as anyone else who comes under the pervasive bombardment of the media, we all, young adults especially, have a genuine need for wholeness, acceptance and community. It is precisely because of those critical needs that advertisement can find a lucrative enterprise literally preying upon the innocent and unsuspecting consumer. Again, we are primarily concerned about young adults. It is no coincidence that they are the greatest victims as an age group. Ninety-five percent of the commercials are aimed directly at them. The media constantly assails us with suggestions that there is something wrong with us. We begin to feel that we are not complete, whole, authentic persons. They would have us believe that we can only make ourselves right, whole, or authentic by doing X, by consuming Y, or by belonging to Z. Women can attain, for example, that "natural" look, if they will purchase certain clothing. The subtle implication is that one is not natural without it. The same approach may be found in the advertisements of the automobile, liquor, cosmetic, tobacco, and an endless list of other items. Billions of dollars are spent each year in an effort to capitalize on the fears, loneliness, identity crises and sense of isolation of the primary consumers of our society, viz., the young adults.

Given this situation, how are we to respond? Are we to conclude that the tide against us is beyond the limits of our ability to resist? Are the pressures of loneliness, the longing for community, the relative absence of values, the apparent rejection of religion among young adults more than we can overcome with the Gospel? I think not. The challenge is to lift them out of this whirlpool. After having faced the problems honestly and coming to grips with them, practice those elements upon which we may build faith; communicate a loving concern and relate to the young adult in a supportive and meaningful way. Creating a strategy for such a ministry shall be the task of the final chapter.

Having discussed the world of the young adult in general terms, and from the perspective of various psychologists, sociologists and theologians, we shall now examine the specific setting in which the chaplain attempts to meet the needs of the young Marines. Especially examined are the Marines stationed at the Marine Corps Air Station in Iwakuni, Japan for whose spiritual and moral well-being I was responsible.

CHAPTER II

THE SETTING

> How shall we sing the Lord's
> song in a foreign land?
> Psalm 137:4 (RSV)

A. MYTHOLOGY CONCERNING MILITARY PERSONNEL

I entered the military chaplaincy in June of 1969. Our nation was deeply and controversially enmeshed in the Viet Nam conflict. I had been serving a reasonably wealthy suburban, mid-American United Methodist Church in a relatively conservative part of the country. For five years I enjoyed being a part of a young, vibrant, aggressive and enthusiastic congregation. My children were reaping the harvest of one of the most progressive educational systems in the country. I believed that I would have a long and enriching ministry in that church. In summation, as I look back in retrospect, I was surrounded with stability. Materially as well as emotionally I was experiencing a high degree of love, encouragement and professional fulfillment. I felt I truly shared in a wonderful ministry.

In 1967, in the midst of this rich experience, I began to feel a growing sense of concern for what the young men of our nation were facing as they left the homes of the congregation I was serving and the community in which I lived for Viet Nam. I began to pray in search

of just what it was God was "stirring up" within me. At the time I was serving as a member of our conference Commission on Peace and World Order. One of my responsibilities had been to function as co-ordinator and conductor of seminars for high school seniors to the United Nations during which time the impact of world events began to make an increasingly deeper impression upon me. Finally, as a young man left our church for duty with the Marine Corps in Viet Nam, I began to feel "called" to go with him. Unsure of this conviction which precluded a total change in the direction and nature of an otherwise established pattern for ministry, I joined the Navy Reserve program hoping to either "quench" or clarify this new spark of enthusiasm and interest.

My first and basic orientation to the Navy took place during a two-week period of Active Duty for Training in January of 1968. Following that I attended monthly meetings with a "company" of other reserve chaplains in the surrounding geographical area. The inner stirrings continued. In June of 1968, I was sent to minister to young Marines in a pre-embarkation field training program at Camp Pendleton, California. The young men were headed for Viet Nam, 50% of whom were sure of not returning. My heart went out to those youth. I shall never forget the many who asked during those training exercises: "When we ship out, chaplain ... where are you headed?" Somewhat apologetically, I had to confess: "Back home

to Minneapolis!"

Near the conclusion of those two weeks of training, and after having diligently prayed about the matter for almost two years, the vision became crystal clear and the commitment deepened. I felt that God was calling me to this ministry.

This is not to be understood as a latent emotional appeal in support of our involvement in Viet Nam, nor any other foreign policy. My decision was not a political one; it was a theological and spiritual one peripheral to our government's position. Rather, this is an effort to clearly indicate motive. After those two weeks of training, and having engaged in a prayerful dialogue with God for nearly two years concerning the matter, the restlessness began to diminish as I became convinced that this was, in fact, what God wanted me to do, viz., go with those young men. Confident of this call, which was as clear to me as my call to the ministry years earlier, I shared my thoughts with my wife and sought her counsel and support. I knew such a decision would radically affect my family in a multitude of ways. There would be much hardship and a program of austerity bestowed upon them. I was, in fact, asking my wife to bear the largest dimension of the burden. We were living on the equivalent of $15,000 annually and would shift to a salary of $8,000. Paralleling this would be the added responsibility of endeavoring to be both mother and father to our four children during long periods of

separation. The most frightening and difficult separation was to be a total year while I served with the Marines in Japan and Korea in 1977.

Reluctantly (and understandably so), she consented. Then I shared my concern with the congregation which had been so faithful for five years. Telling them that I had accepted a commission in the United States Navy and would be going on active duty within three months, I indicated that such a decision was based upon the following criteria:

1) I never believed that ministers should have had an automatic exemption from military service. While all other eligible males were obligated to render such service, I felt compelled to share the same obligation.
2) I wanted to know, first hand, exactly what was happening in Viet Nam. I felt I had become inundated by self-appointed authorities in the church who made broad, sweeping generalized statements about facts concerning the war. Their opinions were based on little more research and knowledge than that possessed by Monday morning rocking-chair quarterbacks who claimed divine knowledge as to why Sunday's game was lost.
3) I recognized that during the rest of my entire career I would be ministering to persons whose individual and family lives had all been touched and affected by the Viet Nam experience. I felt

I would be more knowledgeable and sensitive for having traveled the same path myself.

4) Finally, I had become convinced that this was what God wanted me to do with my life. The latter was paramount in importance.

The congregation responded as if they were commissioning me for the mission field, and in a sense they were! That outpouring of support sustained me during many trying moments.

My experience within our annual conference, however, was of another variety. One might have called it "underwhelming". I was called (to my dismay by some folks whom I considered close friends) a "hawk", a "flag-waver", "super-patriot", and was described by others as one who was "leaving the ministry". This is not to say there weren't those who wished me well. While they might not have clearly understood my motives, they did stand with me in my desires. Their friendship and professional support remained intact. Far too many, however, attacked my personal and spiritual integrity, questioned my motives for ministry and criticized my political philosophy. The bishop of my annual conference was quite willing to "let me go". I believe that was due to the fact that the church I served was highly sought after and would be easy to fill. Three years later, when I thought I might possibly return to the conference, I received the condescending word that if I was serious about coming back into the conference,

the bishop said: "of course, I am obligated to give you an appointment upon your request..."

All of the above is provided as a backdrop in helping to understand the myths held by many within the civilian world concerning the military in general. I have merely addressed my own personal experience. On a more general basis, we may look to the following few lines perceptively written long ago by Kipling, which continue to be socially relevant even today:

> "Oh it's Tommy this, and 'Tommy that, an' 'Tommy, go away; But it's 'Thank you, Mister Atkins' when the band begins to play, For it's Tommy this, an' Tommy that, an' chuck him out, the brute.' But it's 'Savior of 'is Country' when the guns begin to shoot'."[1]

Kipling put it so plainly that no one since his time has been able to embellish his dramatic words. While written over a century ago, he was simply voicing the frustrations of soldiers since the beginning of history. Their relations with the civilian peers and masters in periods when the invaders were not knocking at the door remain the same today.

More often than not, the military person in general and the Marine in particular who enters the military with the idea that he or she is committing himself to the honorable profession of bearing arms has had to bear up under the myth and image that he is a "cold-blooded killer", a "blind and insensitive destroyer of innocents", or a "warmonger animal".

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[1]Rudyard Kipling, "Old Tommy Atkins", verses quoted in a speech given by Lt. Gen. Victor Krulak, U.S. Marine Corps, 1 September 1972.

It is appropriate to quote a few paragraphs from an essay written in Time Magazine, dated April 23, 1979, as further illustration of myths and images held by some civilians:

> In wars past, when Johnny came marching home, he could expect cheers and bands. He could also look forward to a gratitude that helped him come to terms with the horrors he had endured and gave him a feeling that the sacrifices meant something. For the Viet Nam veteran, coming home was far more inglorious. "you know about the class of '46, the guys who came back after WW II, greeted with parades and jobs," says Alan Fitzgerald, 30, a drafted infantryman who fought near the Cambodian border in 1970. "When I came back and landed at San Francisco airport with 200 others, we were spit on and kicked at."
>
> The U.S. sent 2,796,000 soldiers to Viet Nam, of whom 303,000 were wounded and 51,147 killed. For those who returned, the physical and emotional tool was drastically increased by the unpopularity of the war and America's unresolved guilt about its role. "Get that in Viet Nam?," a fellow student asked veteran Frederick Downs as he walked across a college campus with a hook where his left hand should have been. When Downs nodded, the student snarled: "Serves you right." They were down on us when they should have been down on those who sent us there.
>
> "What makes re-entry all the more difficult is that the Viet Nam veteran has been stereotyped as angry, alienated, semiliterate and drug prone..."[2]

In ten years of military service, I have never met a man or woman in uniform who didn't hate war and the thoughts of the destruction, famine, pestilence and death associated with it. There are, of course, the Lt. Calleys; men or women driven to inhuman action by wild circumstances. We have that same danger and take similar risks every time

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[2]"Heroes Without Honor Face the Battle at Home" (editorial) Time (April 23, 1979), 31.

a new recruit is commissioned, armed and given authority to take life under special circumstances in the police departments of every village, town and city in the United States. Such risks can be minimized, but never entirely avoided.

The point I am making is simply stated: Myths held by civilians concerning the person in military uniform are generally negative and more often than not inaccurate. Such men and women are persons genuinely seeking to earn a living, provide for their loved ones, learn and acquire a skill or profession and serve their country. When they are forced, by circumstances, to take up arms they are ready. And when they have destroyed, abhorent as that is, they weep and hurt and agonize and pray it will never happen again. That is my first-hand experience. Furthermore, ministry to such persons should not be construed to mean endorsement of foreign policy or political stance of the Congress of the United States. Indeed, there are moments when, if the chaplain is to fulfill his prophetic role, he must challenge those in authority. More will be said of this later.

One has only to look at the advertising for recruiting young men and women for the Marine Corps to perceive what motivates and stimulates them to joining the "Corps". Recently, and for a number of years the slogan read: "THE MARINES ARE LOOKING FOR A FEW GOOD MEN". That perhaps more than any other cliche remains fixed in the minds of

many a young man today. Searching for identity, a place to fit in, a sense of self respect and achievement all wrapped in patriotic terms, such slogans have tremendous appeal. They appear to guarantee the fulfillment of hopes and dreams, if not the fantasies of many youth. Many young adults are quite ripe for the picking. If you analyze the recruiting psychology of any of the military service branches, it becomes apparent the kind of person such recruitment techniques are directed toward. For example, the Air Force provides opportunity for technical skill development related to high performance aircraft and space travel. Such promotion appeals to the "Buck Rogers" in all of us. The Army now grants written guarantees of either a skill-school or a tour in Europe. The Navy promises to show you all of Europe or Asia. Unfortunately, such romantic places are at times only viewed through a porthole.

Now the Marine Corps...well, it promises to make you a man, a real man. For many young men today this is a promise of the fulfillment of an illusive dream many have had for years. In actuality, the appeal for recruitment involves a reverse psychology. Instead of looking for a few good men and being highly selective, the Corps will take almost any warm body. Thus, when a young man is accepted, regardless of his past achievements or lack thereof, he is made to feel "special" because he is now A MARINE, which is equated with the "macho man" image.

He is promised a tough life, long working hours, months away from home, low pay, poor living conditions, and being bivouacked in cold, damp mountainous regions with the enemy all around, told he will be among the first to "hit-the-beach". He is also told that when engaged in a hot combat situation only 50% come back. He believes that war is a dirty business that someone has to do to preserve justice and the cause of freedom in the world. He knows that most of the military equipment the Marines get are the rejects of the Army (tanks) and the Air Force (planes), and that when he rides aboard the troop amphibious ships the sailors won't always welcome him. He is told that the going will be all uphill, but is encouraged with the phrase: "no matter ... for when the going gets tough, the 'tough' get going". His hero is John Wayne. His buddy is the guy in the trench next to him. His willingness to sacrifice his life if need be is supported and inspired by our Lord's own words: "Greater love hath no man than this; that he lays down his life for his friends".

Lest I be misunderstood, it needs to be clearly stated that I am not making light of any of the above; merely reflecting on my perception of the image of what it means to be a Marine from the perspective of the new or would-be recruit. In addition, what has just been written above applies most specifically to the young enlisted man. When dealing with officers, the dynamics and motivations of those who join the Marines are quite

similar to the other service branches. I speak here primarily of the young adult.

My understanding of what happens, literally, to the young man who joins the Corps was firmly embedded in my memory bank for all time long before I ever went on active duty. I shall never forget the experience. I had just been accepted into the Navy as a commissioned officer (the security clearance and investigation satisfactorily completed), and had received the necessary and appropriate endorsement from the United Methodist Church, and was therefore notified to come down for a final physical examination. There were about fifteen anxious, curious, hopeful young men in the locker room with me stripping down to their shorts in preparation for the exam. As I recall, I was something of an oddity to them and their curiosity was likely focused on me. They were 17 and 18, and I was obviously over the hill at the ripe old age of 33. They were joining the Marines. What, they must have pondered, was I doing there with them? In a few moments we lined up, were examined, and then told to get dressed having passed the test. Their curiosities were relieved when they discovered I was going in the Chaplain Corps. We then returned to the locker room where I observed the transformation of a group of young would-be apprentices into full-blown reflections of Jimmy Cagne, Humphrey Bogart, John Wayne and King Kong all rolled into one. Having passed the physical and taken the oath, now they were

Marines, and proud of it. I observed one young man looking at his own reflection in the mirror as he got dressed, and I believe he actually saw himself in a brand new light. His self-image had been drastically affected, having arrived at a new plateau of self-confidence. In his own mind, he was a new and different man. A better man. A part of a proud team. A member of the "Corps".

There were other illustrations of such transformation soon to follow that initial experience for the new recruit. At Boot Camp, I saw young men struggling with every fibre and ounce of strength in their bodies to achieve a level of physical fitness demanded by The Corps. The attainment of the same was nothing less than euphoric. Many come into the service having never been members of the baseball, football or basketball team. Nobody ever wanted them. Just being wanted and accepted is indeed thrilling. It is exciting to watch those who have had difficult environmental experiences growing up develop stronger, healthier self-images. They develop a sense of worth and human dignity about themselves, as well as about others. The Corps promises to develop and refine the man, and it does just that. Before entering the military, they were under-achievers, vocationally in neutral, lonely and lost. On too many occasions, in trouble with the law, some were given two choices, viz., either go to jail or join the military!

Becoming a Marine has strong appeal to a particular

type of young man. He is generally reared in a conservative and patriotic home. He has a sincere desire to work hard (at least initially) and paradoxically, appears to be very tender-hearted, affectionate and compassionate underneath that "tough veneer". As is the case with the other service branches, many persons who enlist do so for a multiplicity of reasons. Those reasons range from escaping conflict at home, conflict with local (usually police) authorities, difficulties at school, effort to escape an unpleasant environment, inability to get any kind of meaningful employment, plain and simple confusion as to what to do in life (maybe I can find out in the military) and identity crises ... to learning a trade or skill, providing for my family, traveling and a host of other admirable and legitimate desires. He brings to his military service experience all of the developmental tasks and needs of the ordinary young adult. Some of these needs are amplified to the extent that he feels the Corps, better than college or getting a job, is right for him. He has little, if any, idea as to the additional demands the military service will place upon him psychologically and emotionally during his career. Such demands will serve as a catalyst in heightening the stress factors involved in the successful or unsuccessful adjustment to his new chosen life-style.

B. SOCIOLOGICAL FACTORS CONCERNING THIS SPECIFIC TOUR

We turn our attention now to the specific and

particular pressures exerted upon the young Marine as he moves to his next duty station, e.g., the Marine Corps Air Station, Iwakuni, Japan. The material discussed will be similar to many other duty stations around the world.

Every single young man and woman assigned to MCAS Iwakuni will leave Norton Air Force Base aboard a Flying Tiger Airways Boeing 707 (interestingly called the "jail bird" when going to Japan and the "freedom bird" when returning). He or she will board the plane at 1200 midnight with the knowledge that unless some family emergency necessitates an unplanned early brief return, he or she will not be back in the United States for twelve months; usually to the day! More than that, he is not authorized to have any dependent accompany him. He may indeed be leaving home, family, wife, sweetheart, church fellowship, or high school. He will be cut off from every form of security and stability he has known thus far in his young life for the first time.

The trip, lasting 14 hours, seems like a flight into eternity. The young Marine knows even before he arrives in Japan that he is to be attached to an Air Group which is entirely mobile in its orientation to mission. He will be in a "tenant" status. He must learn, accept and adjust to a new sense of mobility. He must be prepared at a moments notice to pack up everything he may need to maintain himself physically, hygenically, and militarily

for a minimum of 30 days. He is told that if called upon, he will be moved into the field with no hope of supply back-up for approximately four weeks. Utilizing what he packs on his back, he must be prepared to survive, as well as fight and function in his area of responsibility. Our military forces in Japan, in general, and Iwakuni, in particular, exist on the very frontier of America's defense perimeter in Asia in the foreward location. If any crisis should occur in that geographical theatre he will be among the very first to respond. Every day of his twelve-month tour he lives with the awareness that he must be ready to "embark" aboard a C-130 troop transport. Every single item in the office, hangar and shop in which he fulfills his daily or nightly functions is clearly marked either "for embark" or "not for embark". This means that the equipment, in addition to his personal gear, will or will not go with the troops. He is told to expect such "call ups" periodically night or day as exercises throughout his tour. He will not be told, however, when such an alert is called whether or not it is an exercise or a genuine crises. During his tour, he will spend some of his time and energies in the Philippine Islands, Okinawa and Korea in major operational joint military exercises.

It is not difficult to see how one's sense of security is greatly affected by such "planned" mobility. Add to that the increase in anxiety caused by never knowing

what one is facing if he becomes involved in an alert. A third factor, alluded to earlier, compounds further one's fears, that being the recognition that Marines have a 50% fatality rate in "hot combat". At a time in life when community (developing meaningful relationships with those around you) is quite important, the young Marine experiences the disintegration and regeneration of his community on a continuum. He desires to "get close" to his buddies but must be prepared emotionally to let go should they become injured or killed in combat. This creates an atmosphere of great superficiality in friendships, in which they remain surface and light as a means of coping with potential disruption. It also intensifies one's needs for intimacy which is already of tremendous significance at this stage of growth and development. Loneliness is a constant companion driving many young persons to seek "comfort" in one or more unwholesome, noncreative or perhaps destructive modes of behavior.

It is at this point that the Marines involvement with the Japanese community also suffers. Of the 5,000 Marines stationed with him, there are perhaps only about 70 or 80 enlisted women. His desire for community is frustrated by mobility, his struggle for identity and self-definition is thwarted by the compressing uniformity necessitated by military structure and his lustful desires have to be repressed simply by lack of opportunity to meet eligible members of the opposite sex (American). Lonely,

hungry for affection and understanding, he walks out the main gate into a world totally unlike his own in terms of social interaction. He becomes distressed and bitter when the Japanese seem to him to be insensitive, snobbish and cold. He looks for recognition and acknowledgement, if only visually, and becomes depressed when the local folk do not approach him. They don't even seem to smile first, or even look at him as they pass on the street or sidewalk. He does not speak Japanese and so there is no communication.

This is truly a tragic situation often stifling the opportunity for real growth and maturity. Ironically, the young Marine's perception is diametrically opposite of reality. Were he in the U.S., his perceptions might be more accurate. However, not understanding the basic nature of the Japanese, he misconstrues their motivation and intentions. One of the most striking characteristics of the Japanese is what I would call a genuine "proud humility". Honor is the underlying foundational principle upon which all human relationships (ancestral too) are to be based. Class status, based on family structure is strictly adhered to.

Americans are far more casual in their relationships. It is common to greet perfect strangers with a "How are ya doin?" or "How's it goin". This may or may not lead to deeper relationships in the future as mere acquaintances develop into friendships. On the contrary, the Japanese are very shy, reserved and attach far more seriousness and

importance to every relationship. This is certainly true when they are addressed by those whom they consider superior in status to them. (It is important to recognize at this point that most Japanese still feel a sense of inferiority with regard to Westerners; particularly American. This may be due in part to physical stature, perceptions about the strength and power of the United States and even some residual feelings carried over from World War II and the loss of honor equated with the defeat by the U.S.) This sensitivity is not merely a habit acquired as one grows up; it is a part of the very language. For example, if I say good morning to a child (my subordinate), I would say "Ohio" which means "good morning". Since there is no tonal inflection in the Japanese language, courtesies and emphases must be incorporated right into the sentences so the intensity or sensitivity is clear. However, if I greet a senior (older and most honorable person) I would say "Ohio gozaimasu". "Gozaimasu" most literally translated means "politely". So, in essence I am saying "good morning politely". Not only so, I would bow, hands at my sides, tipping my head forward slightly further indicating honor by my gesture. If I so addressed a Japanese woman, of any age, she would respond only bowing further, head tilted slightly to the side, with her hands held together in front of her.

It is not uncommon for the young, fair skinned Marine to greet (with the hope of some friendship developing)

a young Japanese girl on the street only to find her move out of his path, look away or down eyes meeting only for an instant with a fleeting smile if at all. If the Marine does not know any Japanese, even if the young girl knows some English, there is little likelihood of a conversation developing. The exception to this, of course, is the local bars just outside the main gate where conversation, accompanied by the purchases of several drinks, is not only encouraged but aggressively sought.

Once again, the desire for meaningful relationships, intimacy, affection and community is frustrated by the language barrier, which in turn is buttressed by cultural behavior patterns and expectations.

Major metropolitan cities like Tokyo, Osaka, and Kyoto, and a few others, are greatly influenced by affluence, international trade and commerce, cultural exchange and Western social philosophy. Cities where there have been military establishments (U.S.) for many years such as Sasebo, Yokosuka, Atsugi and Yokohama reflect something of a "hybrid" Japanese-American culture (in areas immediately adjacent to the bases). But, with these exceptions, the Japanese culture remains largely untouched and unspoiled by Western influence. This is especially true of Iwakuni. Beyond the radius of one-half mile from the base, the Japanese culture remains totally intact and largely unaffected by the presence of American servicemen in the area. So the traditional customs prevail.

Americans, to a large extent, are very free in expressing affection toward one another. Couples walk hand in hand on the street, kiss each other openly, fondle each other publicly even to the point of rolling on the local park lawn intimately when passions are sufficiently aroused. Such behavior would be totally and dramatically inappropriate for the Japanese. In the twelve months I traveled throughout the country and had social interchange with many Japanese people, (with the exceptions of the major cities as cited above), I never saw a married couple kiss each other, and only rarely saw any couple holding hands. Such behavior is limited to those influenced by Western "hollywood" culture, or properly within the bed of a husband and wife.

What this means is that the young Marine must come to grips with the Japanese cultural understanding of human sexuality if he has any designs for romance. Sensuality is almost nonexistent in terms of how it is used in our own culture. Prostitution is almost nonexistent in the traditional Japanese community. One must understand that sex is a means to an end more than an end in itself. It is for procreation.

The Japanese are philosophically utilitarian with little emphasis on ornamentation and embellishment. This explains, to some extent, at least, the common attitude toward sexuality and physical expression. It is also reflected in the way in which homes are designed, mass

transportation systems are constructed and stores stocked. This does not mean they are inartistic. One has only to visit temples and shrines to discover some of the most magnificent art forms, handcraft, and weaving in the entire world. Nor am I suggesting that the Japanese are cold and indifferent as a people. Parents continually display large amounts of affection and patience toward their children, but not toward each other (openly). Girls walk with girls and boys chum with boys; but not with each other. There are few words in the language for romance and love; none with literal parallel to the English language. And yet there is warmth, devotion, genuine care, admiration, appreciation, obedience, honesty, fidelity, and every other noble quality and characteristic to be found commonly among the people. Doors to homes and autos remained unlocked. One would never be cheated or deceived; such an act would be unthinkable. If one receives a gift, he will return in like fashion. Failure to do so would be dishonorable.

Much more could be said. What I have endeavored to do in this section is to give a brief description of the fundamental impact such cultural differences have upon the Marines to whom we minister in Iwakuni. The port of entry into meaningful, rich and rewarding relationships is a minimal understanding of the language. I never ceased to be amazed at what happened when I began to speak in Japanese to passersby with the appropriate gestures. At any time of day and in any circumstance I would receive a

broad smile, a courteous and warm reply and often a further inquiry initiated by the Japanese as to my plans, home and family. The best analogy I can give is that it was just like turning on the Christmas tree lights! Sheer delight!

While the port of entry is language, the methodology must be a deep and profound respect for a culture whose ethic and moral philosophy is based on honor and humility. The Japanese are a beautifully proud people whose pride simply cannot be understood unless it is seen as cloaked by an atmosphere of humility and deep respect for the worth and dignity of persons.

To the young man who is away from his native environment, unsure of himself, unable to plan for more than a week or two in advance, confused about his own identity, purpose, function and ultimate direction in life, such cultural shock only serves to intensify his anxiety. Unable to find pleasure in local relationships he becomes a ripe candidate for some form of substance addiction. Without hobbies or skills, he begins to seek pleasure and gratification through capricious and insensitive sexual exploitation (which for reasons above is a blind alley) or through alcohol or drug abuse (which can become literally a dead end).

C. DIMENSIONS OF TRANSITION

The transitional stages through which every young

Marine must travel are nothing short of horrendous! Such adjustments, as Eriksen depicts in his "spiral model", are all going on simultaneously. They are impacting and amplifying one another, spawning various modes of behavior in much the same fashion as seen in biochemical reactions (side effects) in the human body which result from the introduction of some drug given to counteract a disease.

One of the main and most striking characteristics of the transition from civilian to the military community is the shift from a world of costumes to a milieu of uniformity and conformity. Before entering the military, a young man wears his hair and dresses as he freely chooses. Dress codes are often highly unrestrictive in the environment from which he immediately comes into the military. Such "costuming" is of tremendous importance to the young adult, particularly between the ages of seventeen and twenty-one, the age span to which I am directing the focus of this paper. His identity is largely influenced by his peers, the media and commercial advertisement, and is thoroughly bound up with how he presents himself. Should his hair blow-dryer break down his psyche becomes jeopardized! Ask him to wear a shirt with a tie and he will query: "to whose funeral are we going?". At boot camp his locks are shorn almost down to the scalp. He is dressed in a set of camouflaged field utilities and boots not unlike literally every other man around him daily. He discovers that

about the only unique and identifiable characteristic he reflects is his facial structure, his color of hair (what little is left), eyes and his speech. While he may be momentarily traumatized by this transition, he recognizes slowly that from this point forward he will express his basic identity through "what and who he is" as a person authentically rather than through "how he looks" superficially. What he says and does, how he responds to commands, what innovations and initiatives he demonstrates will be the new identification factors. This is a double-edged challenge. That which truly makes one person different from another, i.e., integrity, fortitude, commitment, ingenuity, etc., has ample opportunity to flourish. On the other hand, for the confused and immature youth, the "props" and mask are removed leaving him emotionally naked and stripped of the identity he had.

This leads to a parallel transition, viz., from youth to young adulthood. The youth comes into the military most often upon graduation from high school. On other occasions, he may have dropped out of school and joined by default. But the most difficult of all circumstances to deal with, as far as the leadership within the service, is the youth whose parents either bumped or threw him out of the house, walked him down to the recruiting station and told him to: "Sign up! Maybe the Marine Corps will help you grow up and become something responsible or worthwhile". Thus we have the sociological castaways from

home and society, the final chapter in the frustrating abdication of parental responsibility. It must be clearly understood that the mission and objective of the military service is not to "bring up" children. Its establishment is predicated upon the use of adult men and women to be a military force-in-readiness for the defense of our nation and national interests around the world. Maturation is, of course, a continuing process which is nurtured in the military. But it is quite another thing to expect the military to teach a child discipline (external and internal), inspire motivation and develop a reasonably healthy sense of self-image when the foundation is nonexistent! The hope and expectation is that such have already been developed, and now may be refined. I am not suggesting that the military is frustrated because all of the youth who join are not emotionally mature, inspired and skilled. What is being asserted is the recognition that the transition from youth to adulthood is a difficult enough adjustment to make. When a youth joins who is realistically only thirteen or fourteen years old emotionally, he is sure to experience a series of crises almost instantly.

The vast majority of Marines entering the service come from homes where parents cared for them. Most of them had "hours", had to ask permission to borrow the car and to go to certain places. To a large extent they were responsible to some older authority whom they believed was interested in their well-being, even though there were

moments of confrontation and disagreement. The older they became, ideally at least, the more freedom and responsibility they received provided they demonstrated the ability to handle it. The transition then was from the structure of family security to the paradoxical situation of both a highly controlled structured circumstance demanding total obedience, e.g., duty status, to a totally free, do whatever you wish so long as you're sober on the job the next morning and ready for work. The youth must adjust simultaneously to both ends of the structural spectrum. He is neither totally comfortable with absolute obedience to authority (when he first joins almost everyone is senior to him and many of whom have the "need" to exercise their authority), or with the total freedom he experiences every night. The only limitation is the injunction that he neither wind up in jail or fail to be at work the next day. He must answer to no one but himself. Now there is nothing wrong with that context and atmosphere, for in the last analysis that is what it means to be responsible for oneself. What I am saying here is that this new context with its attendant extremes is somewhat hard to adjust to.

Approximately 95% of all the officers and 35% of all the enlisted personnel who made up the compliment of those in Japan during my tour were married. Again, focusing our attention on the young adult (enlisted), only about 5% of those who were married brought their wives (at

their own expense) over to Japan. The transition from single life to married at this stage is very volatile. Many young men married just prior to their deployment. Those who brought their wives with them had the additional strain of endeavoring to make them happy and adjust successfully to this new and strange environment. Those who left their wives behind had to cope with the agonizing loneliness of separation and the constant anxiety of the fear of losing their wife to some other "more available" male back home. Either way the transition is phenominally difficult. The normal adjustments to the newly married are obvious and need not be spelled out in detail here. Most researchers agree that with the exception of long separation due to cruises or unaccompanied tours, there are really no problems unique to the military community. What is generally accepted is the fact the military life is seen as a major cause of marital unrest due to separations which serve to exaggerate the normal problems and move the intensity level from normal to crises.

In general, the transition for the spouse (wife) is from high school, living at home among family members and friends, church community, etc., to marriage. This commitment is to an institution which has almost total control over your livelihood. She is living either in military housing (in U.S.) or on the local economy among Japanese (no military housing is available for non-government

sponsored dependents in Japan) and quite often expecting her first child. The young and junior Marine now has the added responsibility materially of caring for his wife on a pauper's salary as well as emotionally adjusting to his multi-dimentional role, i.e., Marine, husband and father.

The last area of transition to be addressed involves the culture shifts and shocks from value systems based on the traditional. Again, one could write an entire dissertation on this section alone. My intention is not to analyze all of the value systems mentioned, but to point out that the young Marine is deeply emotionally involved in fashioning a standard of values and an ethical system upon which to base his decisions and goals during these early years of his military career. He comes from a context in which behavior was likely based on the traditional values of his parents. During his high school days, he was introduced to certain "new forms" of morality based on situational ethics amplified in the writings of authors like Theodore Roszack in the Making of the Counter Culture. Now he has to contend with the ethics of war and the moral issues involved which were previously theoretical but have become existential. Add to that the influence of living in a foreign country with the attendant cross-cultural value system of the Japanese. The latter has probably the least impact since he sees his time spent in Japan as having both a beginning and end, i.e., twelve months. He will make what adjustments are necessary in order to get

the most out of his time there.

The young Marine, in his quieter and more contemplative moods, finds himself floating in the caldron of many of the philosophies churning about him. He is challenged by some, frightened by others, enlightened by a few and indecisive about all of them. He listens to the news, has read the works of journalists and scholars, the revolutionaries and super patriots, the sermonizer and the satirists. In bewilderment he likens his situation to Charles Dickens' description of the days of the French Revolution when he wrote:

> "It was the best of times and the worst of times. It was the epoch of belief, it was the epoch of incredulity, it was the Season of Light, it was the Season of Darkness, it was the Spring of Hope, it was the Winter of Despair -- we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way."[3]

It was too much, so he decides not to decide about any one system. He determines to let this year "away from home" be one of the anonymity and a "time out" of the game. Impulsively, he will move from situation to situation doing what "feels" is right on each occasion.

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[3]Charles Dickens, A Tale of Two Cities (New York: Watts F. Large, 1859) introductory lines.

CHAPTER III

THE NEEDS

> ... and He had compassion on them, because they were like sheep without a shepherd...
> Mark 6:34 (RSV)

A. UNIQUE NEEDS OF MARINES STATIONED IN IWAKUNI, JAPAN

We have examined a variety of interpretations of the developmental tasks of young adults from the perspective of several psychologists, sociologists and theologians in chapter one. In chapter two I endeavored to depict the milieu in which the young adults on which we are focusing our attention find themselves, viz., Iwakuni, Japan. In addition, we discussed the variety of transitions through which the vast majority are passing all of which impact upon and compound one another. It has been my contention that this particular group of young adults in this unique setting are undergoing tremendous psychological, emotional and spiritual strains. They carry with them all of the normal "adjustments" to be made during these years parallel to what their friends "back home" who went either to college or work experience. The significant difference is environment and intensity. As outlined fully in the previous chapter, the young Marines living away from home, away from the culture in which they have been raised, now find themselves in a highly structured environment, extremely mobile, and under dominating authority. At the same time they are

experiencing pockets of total freedom. They struggle to discover their own unique sense of identity and to develop and establish intimate, meaningful relationships with others. I have called this experience "crisis transitional".

Under more normal circumstances (and I do not consider the military environment abnormal, but one with rather extraordinary demands) young adulthood can be understood functionally as a "transitional era" between youth and adulthood. It is a time when a person puts away childish ways and establishes himself in mature ways. Therefore it follows that persons within this transitional state are in a time of testing, of trying out various alternatives for life, and of formulating a life-style or life-system which makes sense to them. In one manner of speaking becoming an adult is not really the goal, but rather emerging into new levels of maturity.

Another way of describing the nature of this period is to say it provides an opportunity for persons, at the right time within their life-cycle, to go into "neutral" in order to test and overhaul their chosen value system before it closes down with some basic commitments. Entrance into the military provides a time for many young adults to go into neutral who find it helpful to drop out of society with its demands for commitments, i.e., a job, or college, or "settling down", in order to examine some possible alternatives for life. This is especially helpful for those without the financial resources to get away from

home, travel and experience the different. Many young Marines shared precisely this motive for joining the military. They felt by "seeing the world", earning good pay, learning a skill or trade, they would be freer to choose what they really wanted out of life.

Erik Erikson sees great value in a transitional experience as he indicates:

> "The period can be viewed as a psychological moratorium during which the individual through free role experimentation may find a niche in some section of his society -- a niche which is firmly defined and yet seems to be uniquely made for him."[1]

The only problem associated with this idea particularly for the Marine in Iwakuni, is that unless he is one of the few young men or women who have a pretty well established value system (mature), a healthy sense of self-worth, self-confidence and a clear notion of identity, or has matured to the level of being able to accept the rigorous demands of the military environment and can exercise sufficient self-discipline within the system (which will enable him to truly develop his skills and talents without a myriad of petty frustrations which can deplete his energies and literally rob him of the opportunity to grow further), he may never evolve beyond this neutral state of emotional, vocational or intellectual development. Far too many young Marines become engaged in what I began to call in Japan "perpetual neutrality". Such a state might be understandable

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[1]Erik Erikson, Identity and the Life Cycle (New York: International Universities Press, 1959), p. 111.

when isolating one twelve-month period, for it would be inaccurate to expect any great change to take place in a year. But, what I discovered was an attitude within that time-frame which seemed to reflect a larger perspective on the part of many young men. The mentality they brought with them was one I felt sure they would take to their next billet/tour. A significant number of the men I served seemed quite content to function under a highly paternalistic/maternalistic system allowing "mother Marine Corps" to determine much of their life experiences. It was so much easier not to worry about shelter, food, money, where to work, what to do or even how to get ahead. That was taken care of semi-automatically simply by existing.

I am not saying this is the design of the Marine Corps or any other branch of the military. Quite to the contrary every possible effort is made to encourage and inspire young men and women to develop their full potential as persons. A great deal of money is invested in educational programs and systems directed to helping young adults get both a high school and college education. The travel inherent in military can be enriching and expanding in terms of developing a world community consciousness. The skill training and vocational development opportunities provide every young man with the chance to truly prepare himself for his eventual civilian life. It is not uncommon for many to leave the military after only one or two tours of duty with enough background in computer technology, or

mechanical engineering, etc., to move into society and earn up to $12,000.00 or more annually right at the outset of their employment.

The point I am making is that the chaplain is a part of the leadership team within the military that must seek to change or modify such mind-set regarding neutrality not merely to have a more efficient "force-in-readiness", but literally to help these young men and women fully develop and mature. It is sad to talk with a career Marine who has been in the military for twelve or fourteen years who remains almost entirely directionless and non-goal oriented in life. That can happen when people get locked into this philosophy, and a twelve-month tour in Japan under the circumstances I have described serves to spawn such notions. Far too many are convinced that this is "only twelve months" and nothing much will happen so why not "eat, drink and be merry". The result is limited horizon expansion and stunted growth. I have heard them say "I'll serve my 'time' and then get back to real world living" again in the U.S. I must confess that for my first few weeks I had the same thoughts. Away from home, family, friends, I longed for the "good old days". My experience, however, was that while this was indeed the very hardest year and the most demanding in my career, it was also the most meaningful, richest, mind and life-expanding time in my life. I don't look forward to having a repeat performance, but I wouldn't trade it for any other year of my ministry.

B. REVIEW OF THE CRITICAL PSYCHOLOGICAL/ THEOLOGICAL NEEDS OF THE YOUNG ADULT

Recognizing that, dynamically speaking, what is said about young adults in general can be applied with equal validity to the young men I served in Japan, I want to look now at what clinicians have shared with us concerning insights into the dynamics of human behavior. Alongside I include that which young adults have said about their own situation from the perspective of the theologian. We are raising the question: What does theology have to say about and to this situation? As a part of that "leadership team" I mentioned earlier, what is my unique contribution as a chaplain? Let me begin with a relatively recent personal experience which may serve as an introduction to this section.

An STC student came to my room one day while I was in residence to conduct an interview for use in one of his classes. After addressing about fifteen questions regarding the structure of my denominational group, the procedures by which I became a military chaplain, the support I receive from the denomination, church polity, and how I would characterize my "calling" into the ministry in the first place, he said:

> "I think you have answered all of the questions we needed to discuss for my report/interview except perhaps for this last one. What, as a clergyman, do you feel you have to offer people that is unique?"

Of all the questions raised in that interview, with perhaps the exception of the area regarding my call to the ministry

which I feel would have equal significance, this was the most provocative and important. For in the last analysis, unless I do indeed have something to offer beyond that of the social worker, the psychologist, the secular counselor, and recognize the power inherent in the Gospel to heal wounds and mend broken lives and bring meaning out of chaos, then I am not truly living up to my calling as a minister. This is not to say that men and women who are engaged in those other professions who are Christians and applying their ethics and value systems to the work they are doing are less significant and subordinate to the pastoral ministry. As St. Paul said, "There are many 'gifts' but the same spirit".[2] When they do approach the persons they are endeavoring to help with such a disposition, I really believe they are engaged in ministry just as authentic as my pastoral work. However, they may also take a purely secularist view and still remain totally professional. The same simply is not true for the clergyman. The essential "resource" he or she has to offer and share is in fact the Gospel, e.g., the love of God, the Presence and the power of the Holy Spirit and the fellowship of the community of believers. Having made that assertion, we move on to the next section.

We begin with the recognition that our task is not so much apologetic as it is polemic. While I have

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[2]I Corinthians 12:4

already suggested that the generation to which we are directing our attention has rejected religion to a large measure, it is imperative to note that such rejection has been with regard not so much to the essence of religion, i.e. Christianity, but to the institutionalizing of the faith. Most young adults are sincerely and authentically religious persons, and the needs they acknowledge (which we perceive them to have) are reflective of deeply religious and theological quests. The frequency of certain statements that I noted from the taped interviews and in conversations with both civilian and military persons, suggests that the chain of "being" has some rather weak links in it, and that what has been rejected is a "form" of religion which has failed to address those questions and needs seriously. These are such statements as:

> "I don't know where to find meaning in my life," "I don't know what I want to do," "I don't know what to believe in," "I can't find anything to die for," or "I can't find anything to live for."

Such an hypothesis is supported by the findings of a survey taken in 1976 among young adults in the Greater Dayton, Ohio area initiated by the Dayton Area Campus Ministry and conducted by the Gallup Poll.[3] If young adults today are as deeply religious as is suggested, the report queries, then

> "why are so many self-consciously religious young adults located outside the bounds of our religious institutions?"

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[3]David A. Roozen, "Belief Without The Church: The Religion of Young Adults", Praxis (Fall 1976)

> "One might suspect that the religious beliefs of young adults are indeed radically different from those upon which traditional religious institutions are grounded, and that such a difference in beliefs underlies their institutional alienation."

The Dayton area survey, however, indicates that this is not the case. In fact it revealed that as a group American young adults are rather surprisingly traditional in their religious beliefs.

> "Ninety percent said they believed in God, with just more than half saying they believed in a personal God who observes one's actions and rewards or punishes accordingly. Seventy-five percent indicated belief in the Resurrection and that Jesus Christ is the Son of God, sixty percent believe in the Devil, the same number believe in life after death, and seventy percent believe that the Bible is either in full or part the Word of God."[4]

The report also went on to say that eight out of ten young adults pray and three out of four read the Bible regularly.

I am citing this report not to suggest that all young adults are super religious, for this is only one survey and might well be contradicted by some other. What I am pointing out, as substantiated by at least one sampling, is that our young adults are very much engaged in searches that are spiritual in nature. Other reports and articles written about young adults indicate a strong interest in ritual. Some find expressions in cultism, while much is found expressed in renewed enthusiasm for sharing the Eucharist and sacramental love feasts. The report mentioned above goes on to say that only

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[4]Ibid.

> "one out of every four interviewed said they had much confidence in organized religion, and less than one in four felt that the church was succeeding in doing the job it should be doing."[5]

This latter criticism may be taken to mean that churches are not meeting the needs of young adults.

Assuming then that this hunger for meaning and purposeful living is in essence a spiritual one, we shall now go back to section II and attempt to summarize what the clinicians say are the basic needs of the young adult today, and give a theological interpretation to those findings.

Havighurst's description of the significant developmental tasks facing every young adult have to do primarily with sociological factors such as getting married, raising a family, and getting started in an occupation. All of these tasks assume that the person has developed a sense of "vocation" in life, coupled with a clear recognition of who he is and where he is going. These are certainly important considerations, and Havighurst gives ample detail regarding each life-task. But the ability to make long-lasting decisions depends on coming to grips with one's identity in relationship to himself, the world and God. Unless there is a sense of wholeness within oneself, a unity which is in harmony with the world, a recognition of one's dependence upon others for the experience of fulfillment in life, there will continue to be that

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[5]Ibid.

restlessness. St. Augustine experienced it when he said, "our hearts are restless until they find their rest in thee, O Lord." Inherent in the discovery of one's identity are self-acceptance and self-development (Maslow), learning to trust in one's own person/organism and looking less to others for evaluation and more to one's self (Rogers) and an achievement of autonomy (Berne). All of the psychologists quoted suggest that the two main tasks of young adults are to discover their own unique identity, and to establish intimate, meaningful relationships with others. In theological language that may be interpreted as a need to recognize that we are all children of God, a God who loves each one of us beyond our imagination, a God who has endowed each one of us with unique abilities and talents, a God who has destined us for fellowship with Him not simply because He needs us (though those who take the "process" position may believe so), but because through fellowship with Him we may discover and appropriate the ability to have meaningful relationships with our neighbor. The clinician says, "this is what you must do in order to achieve your goal ... and these are some of the elements involved in the procedure." The theologian says,

> "If you would find meaning in life, e.g., something to live for and something to die for, this is what you must do" ("He who would save his life shall lose it, and he who would lose his life for my sake shall find it.")[6]

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[6]Matthew 10:39, paraphrased.

> "But", the theologian goes on to say, "you are not alone in your search. You are not left to depend upon your own resources exclusively." ("I will not leave you comfortless. I will come to you.")[7]

The psychologist helps me to understand the nature of the process of self-discovery, and for that I am truly indebted. It is important to comprehend as much as possible about the nature of the human mind, emotions and process. These understandings become then the tools with which one approaches persons in an effort to assist them. For example, what the clinician calls an "identity crisis" and a desire of meaningful "intimacy", the theologian calls need of salvation, i.e., a recognition of one's own sinful nature (restlessness which comes from pursuing primarily self-gratification and pleasure), the need for forgiveness (re-establishing a healthy relationship with God), reconciliation with the world (developing a sense of "community" through wholesome self-giving relationships with the neighbor), and a sense of direction and destiny (finding the meaning of one's life not in the pursuit or acquisition of material goods, power, etc., but in literally giving one's self away to causes worthy of our devotion and loyalty. We find the meaning of life not in what belongs to us, but what we belong to, viz., the family of God.

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[7]John 14:18, paraphrased.

Beneath the cries, the hurts and pains of all human beings, regardless of how they are expressed, the ultimate question remains the same: "What shall I do to be saved?" At one time it is the cry, "What shall I do to be saved from this hellish situation?" For the young adult that may be described as desperate loneliness, alienation, addiction or a world of superficiality. At another time, "How can I believe in a God of love? One who loves me personally?" Or again, men and women may pleafully ask, "How can our lives be rescued out of dissipation and dispersion into unity?" It is always the same essential question and cry, with the same implications, yet always newly phrased. The basic problem, man's relationship with God and neighbor, is addressed by both of the theologians whose systems we shall briefly review.

The central theme of Reinhold Niebuhr's theology has to do with his analysis of "man as sinner". He describes man's condition as a sinner which is to be distinguished from the fact that he commits particular sins. The fact of his sinfulness lies in his refusal and "unwillingness to acknowledge his finiteness".[8] Moreover it consists of his efforts to transcend his proper state to become like God. It is separation from God in the sense that man, by his self-assertion denies

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[8]Reinhold Niebuhr, Faith and History (New York: Charles Scribner's Sons, 1949), p. 118

his proper relationship to God. This happens because man is self-centered and inescapably egotistical.

Niebuhr understands why man becomes a sinner on the basis of Søren Kierkegaard's interpretation of the nature of anxiety. The fact that man is anxious is related to man's existence at the juncture of his true nature and spirit. Man has freedom in the dimension of the spirit, but not in the dimension of natural existence. On the one hand, man has the ability to transcend himself. Yet on the other, Niebuhr suggests that man's freedom is limited because he is finite and therefore subject to the limitations of nature. This finititude is not evil in itself, and we must remember that man has his spiritual side also pointing to his capacity to transcend himself, to objectify possibilities, and to objectify himself. Having this capacity for freedom he may feel insecure as he faces many possibilities about the future, and this feeling of insecurity prompts anxiety. Anxiety is inevitable, but it is not sin. Rather anxiety is the precondition of sin. Niebuhr makes this clear when he writes:

> "Anxiety is the internal precondition of sin. It must not be identified with sin because there is always the ideal possibility that faith would purge anxiety of the tendency toward sinful self-assertion."[9]

Man's spirit of freedom cannot exist with anxiety. Therefore he must do something about it. This is usually

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[9]Reinhold Niebuhr, The Nature and Destiny of Man (New York: Charles Scribner's Sons, 1941-43), I, pp. 182-83.

where he gets into serious trouble. The ideal possibility is that man overcomes his state of anxiety by faith. Unfortunately, however, in such an anxious situation, man either attempts to go beyond his limits, or endeavors to escape the insecurity. According to Niebuhr, when we attempt to deny our limitation (or go beyond them) we commit the sin of pride. When we attempt to escape our freedom's insecurity, we commit the sin of sensuality. Both of these kinds of sin are multi-faceted. The sin of pride manifests itself in three forms, each of which is an unsuccessful attempt to find security in spite of its anxious insecurities. First, there is the pride of power which takes two forms. One is the pride of those who assume their self-sufficiency and self-mastery and think they are secure. This is most often found within the framework of the military for obvious reasons. The other form is greed, which is an example of the will-to-power. The more insecurity threatens, the more power is sought to overcome it.

Second, there is intellectual pride which is a more spiritual sublimation of our pride of power. When we become blinded by this form of pride, we become unable to see the limitations of our own understanding of the truth or the partiality of our perspective. Again, how easy it is to rationalize our way into narrow parochial perspectives convinced we are absolutely correct in our judgments!

Third, there is moral pride, which is revealed in all self-righteous judgments in which we condemn others who fail to conform to the highly arbitrary standards we establish.

All three of these forms or expressions of pride have their rootage in self-centeredness. They are simply modes or expressions of self-love, which are ways of praising oneself and by this, denying our proper relationship to God.[10]

Sensuality is the other major form of sin. It becomes a way of self-glorification through physical pleasure rather than through power, knowledge or virtue. It is "an extension of self-love to the point where it defeats its own ends; an effort to escape the prison-house of self by finding a god in a person outside the self; finally an effort to escape from the confusion which sin has created into some form of subconscious existence."[11] This is quite easy to illustrate. For example, sensuality appears in various forms of drunkenness, gluttony, sexual promiscuity, love of luxury or any other unusual devotion to material good and pleasure. Our contemporary affluent society seems particularly susceptible to this form of sin.

An appropriate question to raise is: Is man

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[10]Reinhold Niebuhr, The Self and the Dramas of History (New York: Charles Scribner's Sons, 1955), p. 100

[11]Reinhold Niebuhr, The Nature and Destiny of Man, I, p. 240

responsible for his sinfulness (original sin)? Niebuhr seems to make a case for both sides of the questions and speaks in paradoxes. He suggests that man is responsible for his inevitable sin! "The Biblical myth (Adam and Eve) seeks to do justice to both the universality of sin and self-regard and to the element of personal responsibility in each sinful act."[12] Niebuhr asserts that as sin is an act of man's freedom either asserting himself beyond his limits or by trying to escape the insecurity of his freedom, he is responsible for his condition as sinner. Niebuhr remarks several times that insecurity does not of necessity lead to sinning. "For the general insecurity of man and the special sense of inferiority of his class and nation do not lead necessarily to the excessive self-assertion in which he is involved."[13] The point Niebuhr seems to insist upon is that sin is inevitable, but not necessary. Whatever the case may be, Niebuhr maintains his view that man sins inevitable and must at the same time assume responsibility for it.

Niebuhr does not leave us in this despondent state, which seems to leave little room for hope. There is the vision of what man ought to be, and can be. When man functions in a self-centered manner, he is in conflict

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[12]Reinhold Niebuhr, The Self and the Dramas of History, p. 99

[13]Reinhold Niebuhr, The Nature and Destiny of Man, I, p. 249

with what he is meant to be. The conflict between his essential nature and his present state affects man's conscience. For depicting what it is that man ought to be, Niebuhr uses the words "the image of God" in man and man's original perfection. Man's original righteousness was present at no particular time in history; it is present in the moment before the self acts. What these terms mean is a structure of possibility which defines what man could be. The essential nature of man, on the one hand, includes his natural endowments and determination expressing themselves in harmony. On the other it includes the freedom he has in his capacity for self-transcendence fulfilled in the life of faith, hope and love.

> "Faith in the providence of God is a necessity of freedom because, without it, the anxiety of freedom tempts man to seek a self-sufficiency and self-mastery incompatible with his dependence upon forces which he does not control. Hope is a particular form of that faith. It deals with the future as a realm where infinite possibilities are realized and which must be a realm of terror if it is not under the providence of God."[14]

Niebuhr places a great deal of emphasis upon love as a requirement of freedom because it is the highest norm of life. It is the action in relation to the other in which all self-regard is eliminated. Love is the final law of freedom, and it is expressed definitively by Jesus Christ's commandments to "Love God and love thy neighbor". At this point, there is not much distance between Reinhold and H.

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[14]Ibid., I, p. 271.

Richard Niebuhr. As indicated earlier in the preface to chapter four, the entire focal point of the church and its ministry, according to H. Richard Niebuhr, is love for God and neighbor. Both men agree that love is the end of any system of morals. One subtle but critical difference is the emphasis on the nature of love as being self-sacrificial as a norm for Reinhold Niebuhr, and the emphasis on love as relationship for H. Richard Niebuhr. It is the requirement in which all values of justice are fulfilled and negated.

> "All schemes of justice are fulfilled because the obligation of life to life is more fully met in love than is possible in any scheme of equity and justice. They are negated because love makes an end of the nicely calculated less and more structures of justice."[15]

Such love would mean the elimination of anxiety in man. However the attainment of such a selfless love and the attendant freedom from anxiety are extremely difficult for men to achieve in human existence. In the last analysis Niebuhr doubts the accomplishment of such a hope.

Yet, in light of such higher norms, what man ought to be can be disclosed in man's own experience at the point where he recognizes his insufficiency. This awareness is that man discovers he cannot fulfill his true destiny under his own power. This is heightened in the confrontation

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[15]Reinhold Niebuhr, The Nature and Destiny of Man, I. p. 295.

he experiences with the Christ. The Christ event shines upon both our human predicament and the human goal. Niebuhr says, "He is what I am essentially, and therefore what I ought to be."[16]

Finally we address Niebuhr's understanding of the fulfillment of the new life in Christ. Grace, which is the freely given love of God in Jesus Christ, is understood as wisdom and as power. The meaning of the wisdom given in Christ is that in him the true meaning of life has been disclosed. The meaning of the power given in Christ is that resources have been made available to fulfill that meaning.

Niebuhr believes that this view of grace as pardon (forgiveness) and as power (new life, new selfhood) is true to Biblical teaching. Grace is the power of God over man. "Grace represents the mercy and forgiveness of God by which He completes what man cannot complete and overcomes the sinful elements in all of man's achievements."[17] On the other hand, "Grace is the power of God in man; it represents an accession of resources, which man does not have of himself, enabling him to become what he truly ought to be."[18]

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[16]Reinhold Niebuhr, "Ten Years That Shook The World," Christian Century, LVI (April 26, 1939), p. 545

[17]Reinhold Niebuhr, The Nature and Destiny of Man, II, p. 102.

[18]Ibid., p. 102.

For Niebuhr, grace as power is synomous with the gift of the Holy Spirit. He develops this concept of grace in an exposition of Paul's confession, "I am crucified with Christ, nevertheless I live; Yet not I, but Christ lives in me." (Galatians 2:20). Niebuhr's point is not whether this is the word of the Bible, but whether this makes any sense in relation to modern man's experience. He thinks that however closely the Spirit leads us to new life, our conscience remains uneasy even in the highest reaches of achievement in the new life. Thus, we never achieve final peace and serenity. Yet the final peace depends upon the certainty that "there are divine resources which are able to cope with the continued contradiction between self-love and the divine purposes."[19] Thus we can only live by faith and forgiveness. There are infinite possibilities of self, but every possibility is paralleled by the possibility of new evil.

Niebuhr's understanding about fulfillment in Christ does not indicate that man ever becomes sinless. As indicated before, he denies that the achievement of selfless love is ever a simple possibility for man.

> "To understand that Christ in us is not a possession but a hope, that perfection is not a reality but an intention; that such peace as we know it in this life is purely the peace of achievement but the serenity of being completely known and all forgiven."[20]

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[19]Ibid., II, p. 125.

[20]Ibid., II, p. 130.

Thus man is assured that he is loved and forgiven by God while he is yet a sinner. He remains as both sinner and redeemed.

A pastor (or military chaplain), holding Niebuhr's viewpoint, would attempt to deal with the anxious conditions of those who come to him for counseling. As I review the many young men and women who have come seeking guidance and assistance, I am struck with the awareness that what Niebuhr is pointing to is often quite accurately the situation. Rather than endeavoring to try to remove any or all guilty feelings for the person seeking assistance, it is my intention to try to awaken within the counselee a true sense of sin which may well be rooted in his or her self-centeredness. If that becomes a reality we can emphasize the grace of God and attempt to help the counselee accept the fact that he or she is forgiven by God (grace as pardon) and encourage him or her to be what he or she is capable of becoming or realizing (grace as power). More often than not the difficulty is coming to grips with a recognition and acknowledgement of the nature of the basis of sin itself.

There is much insight to be gained from the perspective of Reinhold Niebuhr, and a variety of ways in which his theological suppositions may be put into practice. His theology paralleled by Paul Tillich's whom I shall deal with next provide a sound foundation upon which to build a strategy for ministry.

For Tillich, theology begins with a similar analysis of the human situation which is characterized by self-estrangement and alienation from God. While Niebuhr believes man exists in a state of anxiety, Tillich calls this a state of estrangement.

> "The state of existence is the state of estrangement. Man is estranged from the ground of his being, from other beings and from himself. The transition from essence to existence results in personal guilts and universal tragedy."[21]

Man's estrangement is sin. Sin refers to the personal act of turning away from that to which one belongs. So the individual is filled with anxiety. Man is not what he ought to be. Originally man's essential natural state was a state of potentiality within the divine life ... Adam before the curse and nature before the curse. However, Tillich goes on to say that man experienced estrangement in the universal fall, meaning the transition from essential goodness into existential estrangement from oneself.

Man is not eternally lost however, for there is the possibility of salvation; to be healed or whole, as opposed to disruptiveness.[22]

The purpose of the cross and the resurrection of Jesus Christ is to bring salvation to all men. Tillich distinguishes three aspects of salvation: 1) "Salvation

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[21]Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1951-63), I, p. 44.

[22]Paul Tillich, "Psychoanalysis, Existentialism, and Theology", Pastoral Psychology, IX,87 (October), 13.

as participation in the New Being," traditionally known as "regeneration", 2) "Salvation as acceptance of the New Being", formerly known as "justification", and 3) "Salvation as transformation by the New Being," before Tillich generally referred to as "sanctification".[23]

Tillich argues that "the saving power of the New Being in Jesus Christ is dependent upon man's participation in it. The power of the New Being must lay hold of him who is still in bondage to the old being."[24] When this happens, regeneration is taking place.

> "Regeneration is the state of having been drawn into the new reality manifest in Jesus Christ. The subjective consequences are fragmentary and ambiguous and not the basis for claiming participation in the Christ. But the faith which accepts Jesus as the bearer of the New Being is this basis."[25]

To Tillich, justification means acceptance of the fact that we are accepted by God in spite of our unacceptability.

> "If you would be saved, you must accept by faith that you are accepted by grace, and the faith that one is accepted is the channel through which grace is mediated to man."[26]

Sanctification is the process which is initiated by justification and regeneration, the reunion of what is

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[23]Paul Tillich, Systematic Theology, II, pp. 176, 177, 179.

[24]Ibid., II, p. 176.

[25]Ibid., II, p. 177.

[26]Ibid., II, p. 179.

estranged. For Tillich, sanctification is the process in which the power of the New Being transforms personality and community, inside and outside the Church. Both the individual Christian and the Church, both the religious and the secular realm are objects of the sanctifying work of the divine Spirit, which is the actuality of the New Being.[27]

The actuality of the New Being is Jesus Christ transforms human life through his Spiritual Presence, which is Tillich's term for the more traditional "Holy Ghost". This Spiritual Presence creates the spiritual community through faith and love.[28] Since we hold that God is omnipresent, so in this spiritual sense of the word He is everpresent. In fact, Tillich would affirm that God cannot be known to anyone at any time except through His Spiritual Presence. Whenever and wherever that Presence is realized or sensed, there individuals, groups and institutions are affected by Him.

Tillich believes that Jesus Christ is the divine Spirit's basic manifestation itself. He is the New Being in which the self-estrangement of man's existence is overcome. The New Being as embodied in Jesus Christ is a "reality of reconciliation and reunion, of creativity meaning and hope."[29] His task is to conquer the existential

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[27]Ibid., II, pp. 179-80.

[28]Ibid., III, p. 111.

[29]Ibid., I, p. 49.

estrangement of the human situation, and to establish a new reality from which the demonic powers or structures of destruction are excluded.

This paper focuses on the nature of pastoral care of a group of individuals in a rather unique setting. Tillich's concept of pastoral care, undergirded by the theological affirmations which have just been cited above, is particularly instructive.

> "Care, including pastoral care is something universally human. It is going on always in every human existence. And care is essentially mutual; he who gives also receives care."[30]

Furthermore he suggests that pastoral care is a helping encounter in the dimension of ultimate concern, using traditional terminology in the religious dimension. It is a dimension of ultimacy in all functions. This dimension reaches down to that which is the ground and meaning of our very existence. A pastor engaged in pastoral care is a helper in a situation in which the relation to the ultimate has become a problem, and this problem certainly is in every human being. The function of such care is not restricted merely to the expert, i.e., the pastor. Every Christian is a priest for every other Christian. That is, everyone is a potential bearer of pastoral care.[31]

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[30]Paul Tillich, "The Theology of Pastoral Care", Pastoral Psychology, X, 97 (October 1959), p. 21.

[31]Ibid., p. 22.

While Tillich encourages everyone to be a priest, he suggests that the pastor is to do his best to represent the unconditional acceptance of grace and hope. "His unique task is to be a harbinger of hope and a catalyst of the kind of community which overcomes the estrangement of the person."[32] To that end, there are two basic aims of such pastoral care.

The first aim, and in some sense the total aim toward which we are to work in pastoral care is "acceptance". Man must learn to accept himself in all his negativeness, but he can do this only if he acknowledges that he is accepted in spite of these negativites. So it is that acceptance always has two sides.[33] Such acceptance creates to opportunity to experience the healing power of God which overcomes the basic anxieties and our separation from Him.

Tillich presents some examples of acceptance from man's existential predicament. He talks about man as creature. The fact that he is creature is expressed in a term used frequently by Niebuhr, viz. finitude. The awareness of it is expressed in the term anxiety. The vicissitudes of existence threaten man from all sides:

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[32]Wayne E. Oates, "The Contribution of Paul Tillich to Pastoral Psychology," Pastoral Psychology, XIX,181 (February 1968), p. 16.

[33]Daniel Day Williams, "Paul Tillich's Doctrine of Forgiveness", Pastoral Psychology, XIX, 181 (February 1968), p. 23.

suffering, accidents, disease, loss of relations to nature and man, loneliness, insecurity, weakness and error. Finally the threat of having to die will become the reality of death. All this he must bear, and he can bear this only in the power of the divine. It is then the function of pastoral care to communicate this power available to all men and to mediate the courage to accept finitude.

A second aim of pastoral care is to help men acknowledge that they may be estranged from what they essentially area. Again there is a strong parallel here with Niebuhr's theology. It is man's tragic predicament to be guilty for this estrangement, although it is universal and inescapable. Pastoral care must lead also in this point to acceptance. We must accept the fact that we will be guilty as long as we live, and that no one can overcome the bondage to estrangement on his own strength. Pastoral care may lead to the necessary self-acceptance in spirit of the ambiguity of one's being. Self-acceptance is the certainty that we are accepted by forgiveness. Self-acceptance is ultimately possible only in the power of that which accepts us although we are unacceptable.[34]

Tillich saw seriously that theology has to learn from the psychoanalytic method the meaning of grace, the

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[34]Paul Tillich, "The Theology of Pastoral Care", Pastoral Psychology, p. 23.

meaning of forgiveness as acceptance of those who are unacceptable and not of those who are necessarily the good people. On the contrary, the non-good people are those who are accepted, or in religious language are forgiven; justified. Tillich said,

> "the word grace has gained new meaning by the way in which the analyst deals with his patients. He accepts them. He does not say that 'you are acceptable', but he accepts them. That is the way in which God deals with us, and it is the way every minister and every Christian should deal with the other person."[35]

For Tillich, to forgive is to participate in the New Being and to share in the very power of God. It is because every experience of forgiveness and every act of human forgiveness is sustained and fulfilled in a creative movement of the power of being. To forgive is to participate in healing power. Therefore the pastor who communicates acceptance is in that action representing the objective healing power which is not his own, but in actuality is the very power of God.

The primary "power" which makes such acceptance possible is the principle resource in all pastoral care. It must be effective in him who helps, and it must become effective in him who is helped. The pastor and his counselee, the psychotherapist and his patient, are under the power and something which transcends both of them. Tillich would call this power the new creature or the New Being.

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[35]Paul Tillich, "Psychoanalysis, Existentialism, and Theology," Pastoral Psychology, p. 16

The power of the New Being of the divine spirit which alone make pastoral care successful, transcends the personal existence of the counselor, but remains the very means by which the transformation for loneliness, anxiety and estrangement to wholeness, meaning and purposeful living.

Paul Tillich's existential interpretation of the human situation rang true to the existential situation of many of the servicemen I endeavored to serve in Japan. They lived in a state of estrangement. Many were estranged from family, from friend, from God and from themselves. So they were threatened by emptiness and meaninglessness. Suffering the pain of anxiety, they often expressed feelings of emptiness and meaninglessness in life, and had a low sense of self-esteem. Tillich would say that most, if not all of them needed to be "healed" (to experience salvation as participation in the New Being, salvation as acceptance of the New Being) and that they needed to experience that acceptance and forgiveness by someone. If the chaplain functions in that capacity, through acceptance and the power of healing many would become aware of the New Being and of their potential for wholeness. Both Tillich and Niebuhr affirm we are created in the "Image of God". When we approach persons with that theological conviction as we endeavor to help them find the life they are seeking, then we become participants engaged in a process. Carroll Wise addresses the same condition in men and the need for salvation from a slightly different

perspective.

> "we are not so much dealing with a capacity in man to heal himself by conscious will and direction. We are dealing rather with a profound capacity in human personality to lay hold on forces that are deep within each person and are to be stimulated and brought to the surface through relationships with other persons. These forces are God-given. Once the person has laid hold on them, he is not proud or haughty, but rather humble before them. He is dealing with what has been called the Image of God in human personality."[36]

From the Christian standpoint, one can never truly come to grips with one's identity unless and until that person discovers who he or she is in relationship to God. It is not as though God is standing off somewhere on the sidelines awaiting our approach to Him or an invitation to participate in our lives. He is already immanently involved with us since the gift of life itself is indicative of His very Presence within.

This truth can be seen when discussing how we help persons or attempt to assist them in their life search in counseling. The Christian counselor (pastor), upon perceiving that the counselee may be about to discover the reality of God and His participation in life, does not, as it were, call God in from another room to be introduced. Rather,

> "if the situation is one where the basic relationship is that of love (between counselor and counselee) in the sense of seeking the fulfillment of the personality of the counselee, then God does not have to be brought into the situation; God is already in the situation!"[37]

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[36]Carroll A. Wise, Pastoral Counseling, Its Theory & Practice (New York: Harper & Brothers, 1951), p. 134.

[37]Ibid., p. 154.

Our sense of salvation is intricately bound up with the discovery of our identity. For if salvation means anything, it means, or at least implies, salvation from something as well as salvation to something. To experience salvation (wholeness, self-acceptance, autonomy, self-actualization, etc.) is to experience relationships which allow a person to become himself, to fulfill the Image of God in himself, to give actuality to the potential for which he was created from the beginning. As Wise goes on to say in his book on Pastoral Care,

> "Salvation in the full Christian meaning, is a dynamic sense of wholeness between a person and God. A similar relationship with another person is frequently, if not always a necessary foundation for such a relationship with God. A positive evaluation of persons through understanding and acceptance is the expression of an essential Christian attitude as well as effective (in terms of growth) psychological technique."[38]

This leads us to the second major critical need of today's young adult, viz., the need for intimacy through meaningful relationships. Young adults have a strong desire to belong to a community; any community! I have found this to be particularly true with regard to a number of military personnel who "join up" because they have never been accepted by or belonged to any kind of community whatsoever, including their own homes.

Here, again, the marketplace has eased itself into the young adult sensibility in exploitive terms as an

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[38]Ibid., p. 83.

expression of "amazing grace". To observe the sense of community and the illusion of community one has only to look at advertised condominiums as "friendly adult communities". The instant community is being created for us by commercial ingenuity. Psuedo communities dot the landscape like those mentioned above. Housing collectives, the friendly skies of United (when not on strike!), Weight Watchers, Family Fitness Centers, the local friendly 7-11 stores, encounter groups, singles bars, and communes, all represent attempts to construct artificial communities. One could carry this illustration into corporate and governmental institutions where the promise of community is promoted as a fringe benefit. One does not have to seek or create community; it is a part of "the package" given to him or her.

It has been suggested by many that this power of loneliness and critical need for community are central to the emergence of such groups as Jim Jones' Temple community, the guru phenomenon and others. The great attractiveness of such powers as that of Reverend Moon, the proliferation of charismatic groups and hundreds of other loneliness-opposing groups find their authority in this deep human need to belong.

Unfortunately the high degree of mobility which characterizes the life-style of the young adult today is a contributing factor to this whole experience. It may not be quite so true today as it was several years ago,

but I recall vividly visiting a new family which had just moved into our community (I was a civilian pastor at the time) and listening to the painful reflection of this mobility when the wife said: "This is our 14th move in 15 years ..." During my five-year pastorate it was not uncommon for young adults to move into the community, join the church, move away (company move) and return a year or so later to again join the church or become re-united with the congregation. As a congregation we would transfer out 100 adult members annually and receive approximately 200 new folks. This continued for the five years I was there.

In such a situation, the church, the fellowship and the relationships it can and should offer are not merely peripheral to life development and growth processes, but crucial and essential. God works in and through the human community wherein are to be found wholesome relationships. In discussing the importance of the church, Carroll Wise says:

> "All men need a priest, and all who would grow into the Christian Faith need a community in which grace is manifest - not because of God's inadequacy, but because of man's inability to comprehend what he has not experienced. Some of the importance of the doctrine of the priesthood of all believers lies in the fact that before a man can honestly open up to God, he may first need to learn to open himself up to one who stands in place of God. A person who has not known love on a human level cannot comprehend love on the divine."[39]

What is being said here is that vital religious faith does not see the individual in a vacuum, apart from

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[39]Carroll A. Wise, The Meaning of Pastoral Care (New York: Harper & Row, 1966), p. 25.

others and God; it sees all in total relationship. While salvation and redemption is always a personal matter, it takes place and finds expression in and through a community of persons who are experiencing a common faith. The growth and development of the life we are seeking to help young adults discover always takes form in a corporate setting. Such a setting, hopefully, is the Christian community which we offer to them.

In the preceding pages, I have endeavored to describe the principal and most significant needs of young adults in general and those whom I was privileged to serve in Japan. It is not necessary to delineate further, when addressing the dynamics of behavior, the differences between civilian and military setting. The dynamics are relatively the same. The difference is in intensity and environment.

C. SURVEY OF COUNSELING SESSIONS OVER THE TWELVE MONTH TOUR IN JAPAN

There is always the danger of over-simplifying understanding the needs of any age group. Young adulthood is indeed a very complex period of life. Besides all of the varying developmental tasks which are characteristic of this age group, each individual brings into the arena all of the "emotional baggage" of his childhood and adolescent experiences. He/she is the sum total of a mix of dynamics that may range anywhere on the spectrum from a warm, wholesome, loving family matrix to an absolutely

chaotic, life-threatening, brutal experience. Such experiences are bound to affect and influence behavior of any human being. About the most we can do or say regarding past experiences is that they either strengthen or weaken the ability of the young adult in his pursuit for meaning in life. Those who come from strong and healthy backgrounds are able to adjust more quickly. Those whose past life-experiences were unhealthy and destructive in terms of emotional and psychological development demand more patience, care and understanding.

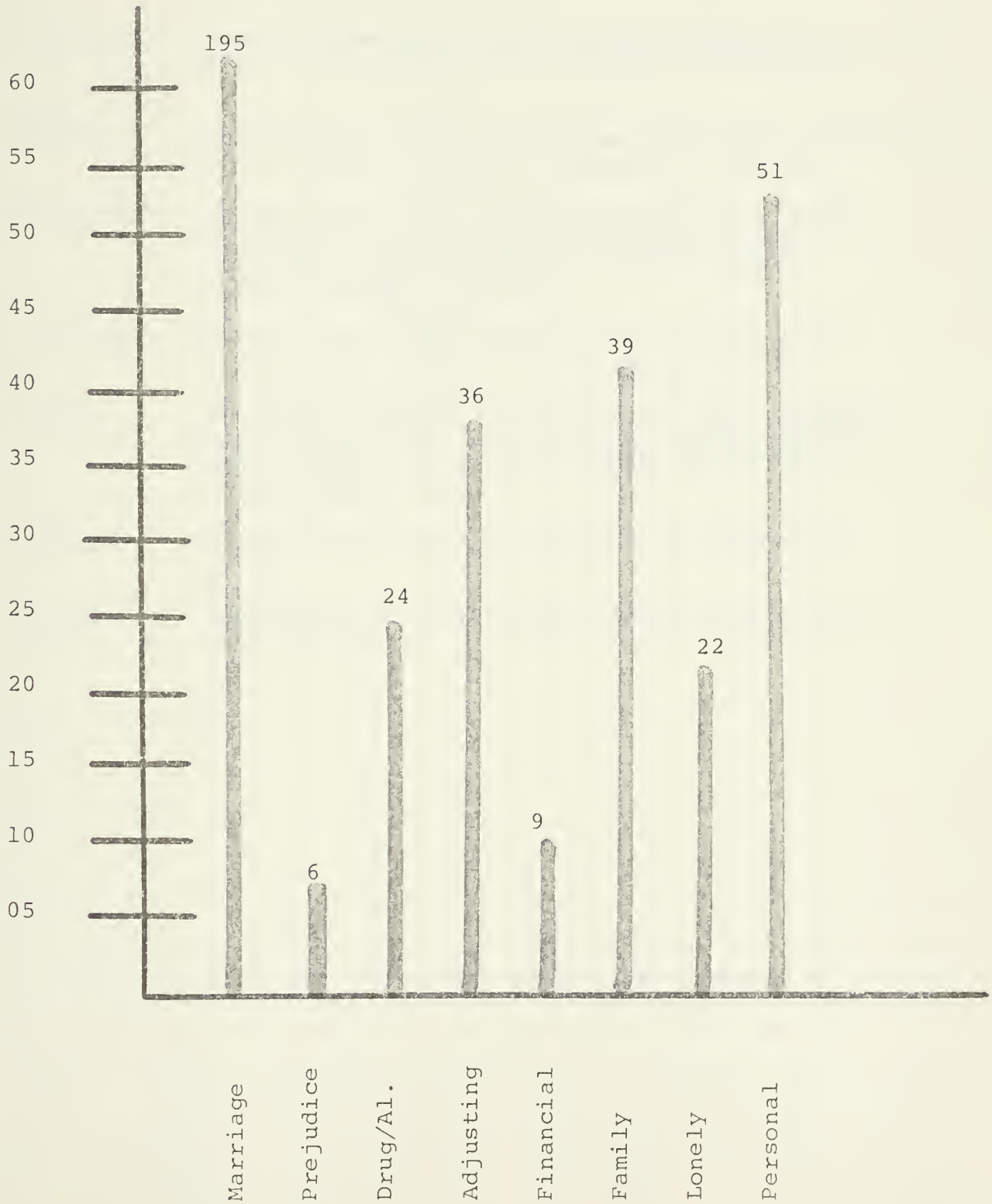
In conclusion of chapter three I shall focus briefly on the kinds of needs the military personnel had in Japan as expressed and reflected in their requests for counseling and assistance from the chaplain. During my tour there I maintained careful records of each counseling session. The following graphs represent two categories of information. On the first graph I have indicated the various categories of "surface" problems. For example, the young Marine would come in to discuss his marriage difficulties. That might or might not be the essential issue. As we know from experience in counseling what is brought up initially may be symptomatic of deeper more complex conflicts just beneath the surface. However, the graph indicates problems as initially described by the counselee.

The second graph indicates the intensity of categories of problems during the twelve-month period while

I was in Japan. Such period covered the calendar months from August 1977 to July 1978.

Important insights may be gained through a careful study of such information. At a minimum it can alert the chaplain to an increase in intensity of problems surrounding certain calendar months of the year as well as events within the tour. Secondly, it can pinpoint the kinds of problems he can anticipate his unit members will have. Therefore, he can take steps to prepare himself personally for such encounters and prepare material resources to offer in addition to his counseling such as pamphlets, audio-visual resources and study experiences. The main thrust of chapter five is to suggest ways in which the chaplain can design his ministry in an effort to meet the needs we have highlighted.

NUMBER OF COUNSELING CASES BY APPOINTMENT AND WALK-IN
DURATION: 45 minutes or longer
Return appointments not counted

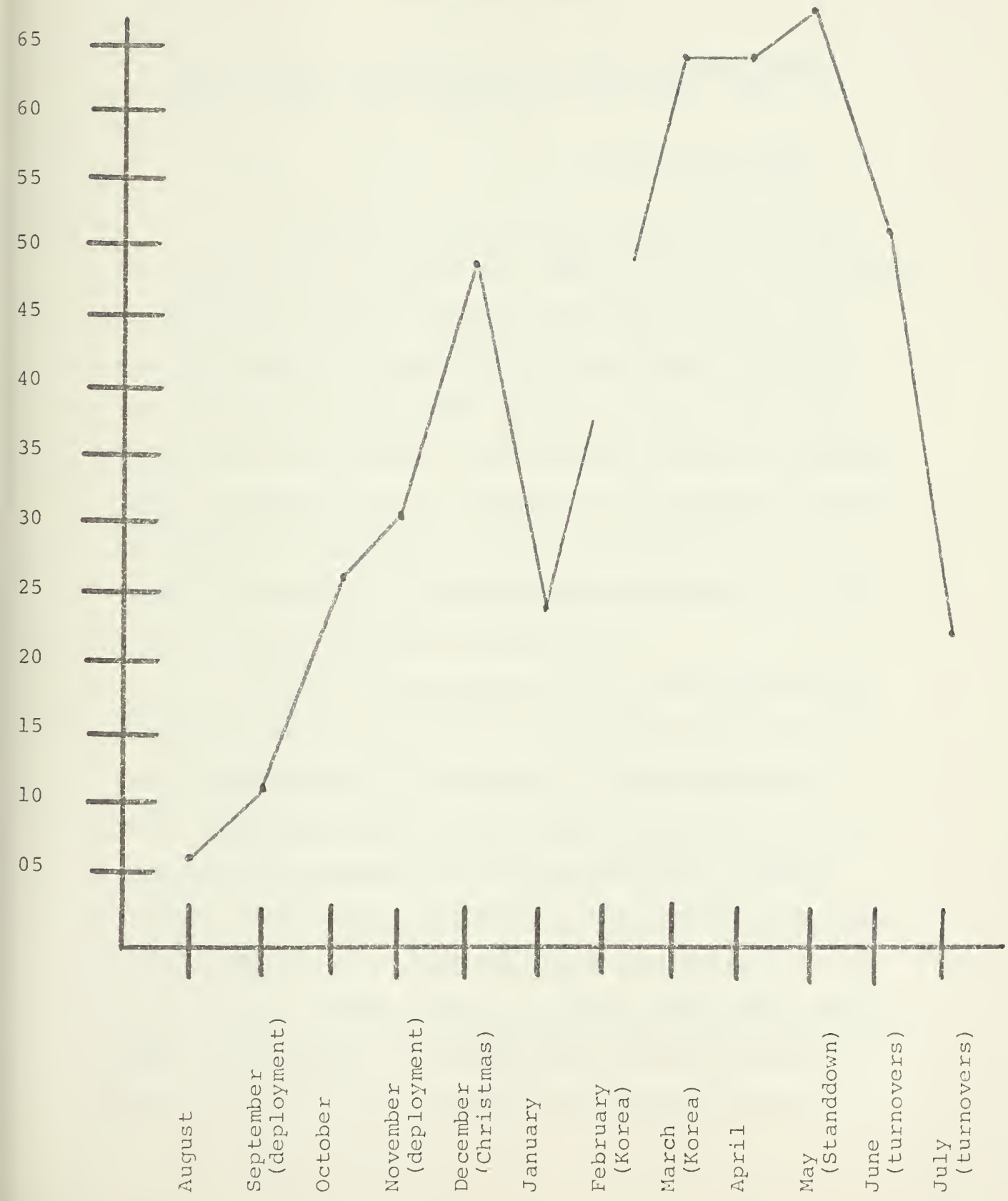


NUMBER OF COUNSELING CASES BY APPOINTMENT AND WALK-IN
DURATION: 45 minutes or longer
Return appointments not counted

DEFINITION OF CATEGORIES FOR GRAPH #1

Marriage:	This includes those who are married, planning to get married, or who had serious relationship with someone.
Prejudice:	These persons felt they were mistreated as a result of prejudice on the part of seniors.
Drug/ Alcohol:	Persons who either requested assistance voluntarily, or were directed (ordered) to see me.
Adjustment:	Persons who were having difficulties fitting into their new assignment, living in the barracks, discouraged about the military, wanting to get out, etc.
Financial:	Persons who simply didn't have enough money to live on, letters from creditors, etc.
Family:	Problems centered around their family members back home in the U.S., kids driving mom crazy, dad ran off with another woman, don't have enough money, etc.
Lonely:	Persons who were just hurting and needed to talk.
Personal:	Includes all of the other miscellaneous kinds of problems.

TOTAL NUMBER OF COUNSELING SESSIONS



CHAPTER IV

THE FACILITATOR

> And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here I am! Send me."
>
> Isaiah 6:8 (RSV)

The following chapter deals specifically with the identity of the chaplain. Were it not for the present confusion that exists today in the minds not only of persons engaged in specialized and extended ministries such as military chaplains, but also in the minds of a good many local pastors, this concern over the minister's identity might not be so serious. This confusion exists not merely in the pastor's mind, but also within the Church leadership and administrative agencies as well as in the mind of the general membership.

Part of the responsibility for such present-day confusion comes as a result of tremendous pressures upon young men and women to function in a multiciplicity of roles demanding unique talents and training in an effort to minister to members of a technologically oriented society whose ethical and moral value systems seem to be in a constant state of flux. But an equal share of the blame for the confusion must be born by the institutions which have assumed the responsibility for nurturing the spiritual life of its students, and training them to be

effective pastors and parish workers. In 1956, H. Richard Niebuhr wrote in his book The Purpose of the Church And Its Ministry (which I believe to be timeless and classic) a description of the pastoral ministry as a "perplexed profession".

> "A school is related in a double way to the society in which it carries on its work. Participating in the common life it devotes itself to the social objectives in the special way these can be observed by a company of scholars or learners who exercise intellectual love of the values toward which the society is directed. In the second place, as one community agency among many, the school also serves the ultimate social objectives indirectly insofar as its immediate concern is to teach men who will be able to guide and carry on the activities of other agencies; so it functions as a community of teachers."[1]

When Niebuhr applies this model to the task and function of the seminary, he asserts that such institutions have two specific functions: 1) to nurture the spiritual life and values of the individual members of the student body, i.e., "to exercise the intellectual love of God and neighbor",[2] and 2) "to educate men (and women) who will direct the affairs of church institutions, especially local churches."[3] (To train them to be managers.)

His criticism was the result of his own personal research coupled with that of the commission members with whom he worked[4] which led him to believe that most American

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[1]H. Richard Neibuhr, The Purpose of the Church and Its Ministry (New York: Harper & Brothers, 1956) p. 48

[2]Ibid., p. 49

[3]Ibid., p. 49

[4]Ibid., p. 49

schools of theology on the whole were less bothered or concerned about the first function than they were about the second.

> "In their relation to the churches (the seminaries) have chosen or been required to devote themselves primarily to the teaching functions of the schools. Their express purpose is to educate men (and women) who will direct the affairs of church institutions."[5]

A crucial dimension of growth is thereby neglected.

The net result of this is that with the advent of several decades of emphasis upon specialization within the ministry, the problem of identity has been compounded and the confusion magnified.

Such confusion was not new when Niebuhr wrote his book. He quotes Mark A. May who addressed the same problem twenty years earlier.

> "What is the function of the minister in the modern community? The answer is that it is undefined. There is no agreement among denominational authorities, local officials, seminaries, professors, prominent laymen, ministers or educators as to what it should be or is. The work of the lawyer, the physician, the teacher, the artist, the writer, the engineer is clear-cut and rather sharply defined (at least in the mind of the average man), so that when a young man chooses one of these professions he has some idea of what he is getting into. But not so with the ministry. Entering the ministry is more like entering the army where one never knows where he will land or what specific work he will be called upon to perform. This lack of clear definition of the functions of the pastor that can be widely accepted influences theological education."[6]

I believe this same confusion exists these many years since Neibuhr's book was written. Pulled to-and-fro

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[5]Ibid., p. 49

[6]Ibid., p. 51

by special needs, interest groups, multiple responsibilities, social concerns, sources of authority (particularly in the military) creates a certain state of perplexity and anxiety for many young men and women entering the both civilian and institutional ministries. What Niebuhr wrote in 1956 could, to some extent at least be cited as an accurate description today, viz.,

> "In the schools the lack of a clear-cut conception is evident there where a frankly pluralistic approach to the work if the ministry has been accepted and where men are prepared for the varieties of the ministry as well as the varieties of ministerial work without reference to a common function to be carried out by all ministers and by every minister in all the things he does. In these places the course of study consists of a series of preparations for a series of loosely connected acts."[7]

The point I am endeavoring to make as a preface to this chapter is not a criticism of the theological institutions which train our men and women today for ministry, even though I believe such criticism might be appropriate. What I am stressing is the critical importance for the military chaplain to comprehend not only the true nature of his work but also his identity. The minister who knows who he is and what he is doing will be able to resist the many pressures to which he is subject from lay groups in the local churches, from the society, from denominational headquarters, from military structures, and from within himself, however hard he must fight to keep his ship on course. But, as Niebuhr contends,

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[7]Ibid., p. 53.

the man or woman who has no such clear-cut understanding of his or her identity and mission, who has no determinative principle falls victim to the forces of all the winds and waves that strike upon him or her.[8]

Niebuhr suggests a number of reasons why such confusion may exist which go beyond initial training and the orientation given by theological institutions and local churches. These have to do with the internal motivational factors of the individual himself or herself. For example, he suggests that "there may be a connection between indefiniteness in the sense of vocation (mission) and 'downright laziness'"[9] It is quite tempting to a man or woman who is frustrated by all of the pressures he or she experiences to simply "ease off" when he or she has no clear sense of duty and no specific standard by which to judge him or herself.

Added to that are the special temptations for persons called into the ministry, viz., temptations to authoritarianism, to pretentiousness, to self-deception, to love of prestige, to cultivation of popularity and visible success, etc.[10] One of the most deadly of all temptations, especially I believe for the military chaplain functioning in a predominantly non-religious environment, is the

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[8]Ibid., p. 54.

[9]Ibid., p. 54

[10]Ibid., p. 54

temptation to improve one's personal and professional status by doing anything that might make him pleasing to the greatest number of people. Niebuhr graphically describes this as an approach to ministry which

> "tends to transform their (church) officials (ministers) into merchants who offer all sorts of wares so that as many customers as possible may be attracted to their ecclesiastical emporiums."[11]

Whatever may be the ultimate reason, i.e., weakness of one's sense of calling, a deterioration of one's motivation, poor training at the outset, etc., the civilian clergyperson and the military chaplain must struggle to maintain and nurture a clear sense of vocation and identity. The challenge is aptly put by Niebuhr:

> "The problem of its (the Church's) ministers is always how to remain faithful servants of the Church in the midst of cultural change and yet to change culturally so as to be true to the Church's purpose in new situations."[12]

I found this to be echoed loudly and clearly by one of my mentors when first entering the military service. I was encouraged to remain in all situations "flexible", and also be prepared to "stand tall" for my convictions as a Christian minister without compromise. These two attitudes and attributes are characteristic only of those who know who they are and where they are going.

Niebuhr's conception of the minister as pastor, preacher and priest are foundational to much of what follows

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[11]Ibid., p. 55

[12]Ibid., p. 57

in chapter four. He outlines very clearly such identity and function as he indicates that

> "whenever in Christian history there has been a definite, intelligible conception of the ministry, four things at least were known about the office: what its chief work was and what the chief purpose of all its functions, what constituted a call to the ministry, what was the source of the minister's authority, and whom the minister served."[13]

Regardless of the type of assignment, with such a definition as outlined by Niebuhr a minister will necessarily be engaged in preaching, teaching, worshipping, sacramental and pastoral care to individuals in need. As he clearly outlines in the earlier chapters of his book, the very purpose of the Church and the sole justification for its existence is the increase of the love of God and neighbor.

> "When all is said and done the increase of this love of God and neighbor remains the purpose and the hope of our preaching of the gospel, of all our church organization and activity, of all our ministry, of all our efforts to train men for the ministry, of Christianity itself."[14]

So it can thus be said to logically follow that the primary function of the minister was "preaching the gospel of forgiveness, declaring God's love for man as revealed in Jesus Christ",[15] "the renewal of life by evangelical faith in God's love for man",[16] "in everything he (the minister)

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[13]Ibid., p. 58

[14]Ibid., p. 39

[15]Ibid., p. 59

[16]Ibid., p. 60

does his primary function is to bring home to men the gospel of divine love."[17]

A. CHAPLAIN MYTHS/EXPECTATIONS HELD BY MARINES

Ministers today, civilian as well as institutional, are faced with phenomenal challenges and frustrations. These are spawned by an emerging, highly technological, media informed and influenced, pleasure-principle oriented, globally threatened world. Any man or woman who would accept the responsibility of addressing such a world wholistically is in for a ride on a whirlwind. If his ministry is to be vital, authentic and influential at all, he must remain flexible, open to innovation, theologically dynamic ... and above all else, close to God. His spiritual life and the personal relationship he nourishes with God will in fact provide the foundation for his ministry. Without this relationship (while he may engage in many humanitarian efforts) his ministry is sure to diminish into a purely secular vocation/profession.

I am not endeavoring to make a case for piety, but rather to distinguish the subtle but distinctive difference between the chaplain and the social worker within the context of the military community. There are clergymen and women in uniform bearing both of the above images, as well as a host of others.

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[17]Ibid., p. 61.

How the chaplain is viewed by his contemporaries will be greatly influenced by how he sees himself. Therefore, this chapter on identity is of critical importance. And how he sees himself, i.e., his identity, his role and function, will determine the nature of his ministry. The military chaplain must come to grips with this issue, for within the first three months the almost exclusively secular milieu in which he labors will give him little peace until he declares his identity. The personnel to whom he ministers can be passionless in their insensitivity, and brutal in their confrontational honesty. As a youth minister in a large inner-city church, once while on an evangelistic crusade making a house visit, I had the door slammed on my face! Shocked and stunned internally, I cried out: "How could that woman do this to me??" On many occasions, either overtly or covertly, I have had men in uniform (members of my own squadron which was in fact my "parish") tell me to "take my religion and shove it!"

In my civilian parish ministry, when appointed to a new church or circuit (as was my experience on five occasions), my family and I were always welcomed with open arms and a potluck supper. When I made my way across the "brow" of the first of my eight ships in the squadron which was to be parish for the following two years I was greeted with: "Welcome aboard, chaplain. Well, there's your new parish", at which moment he pointed out the other

seven ships in our squadron. Then the officer of the watch walked back to his post leaving me to my quiet, anxious and contemplative state of bewilderment. My first thought was "I can't recall a single thing from my seminary training which prepared me for this moment." It took virtually six months of painful struggle and search to devise a model for ministry which would help me survive, let alone sustain me and be impactful upon the people whom God (and the U.S. Navy) had placed in my care. I would soon learn and experience the rejection of persons whom I only wanted to befriend and help. Such instant rejection was often the result of negative images. To some the chaplain represented the Church, the Institution, the "establishment", their "Old man" (authority). To others, anyone over thirty obviously was "out of it". Still others believed no enlisted person could trust an officer. Day in and day out, I was confronted with one or more of the several stereotypes military personnel have of the chaplain. The realization quickly dawned on me that until I found a way past, over or through that initial barrier, or until such time as I saw dealing with that very rejection was in itself a form of ministry, I would be at a dead standstill.

This paper focuses on ministry to military personnel in a particular situation as described in Chapter Two. While Marines have peculiar images of what a "real Marine" is, as young adults their conceptions of what chaplains are

is quite similar to all other enlisted folks. We have only to look to the media, i.e., motion pictures, television, periodicals, newspapers and serious literature to discover a broad spectrum of definition, descriptions and opinions from which young people derive such images. My contention is that the chaplain needs to recognize the existence of one or more of these images which will be superimposed upon him before he makes any move or says a single word. He may be liked or disliked before he ever arrives just because he is a chaplain!

This was never more succinctly illustrated than at the point of my first assignment to a destroyer for a five-month cruise in the Atlantic Ocean. The Commodore (commanding officer of all six ships in our division/ squadron) asked the operations officer to make preparation for berthing facilities for all six staff members. Only four would be together including himself. The doctor and chaplain would have to ride on some other ships in the division due to limitation of space. At a staff meeting the operations officer reported that of the other five ships available, four commanding officers indicated they would make room for the chaplain, while one said "he didn't want any damn chaplain aboard his ship messing things up!" I was instantly designated to ride "that" ship for the next five months! I would later find out that the motivation of the commanding officer of the vessel on which I rode was the result of an "image" he had based on an actual

very negative experience with another chaplain. Fortunately, what resulted after a few weeks aboard was the development of a life-long deep friendship between myself and the captain, but that did not come easily or automatically. Old images had to be diminished.

That commanding officer believed chaplains to be troublemakers who didn't know quite what to do with themselves save listening to homesick kids complain and gripe about Navy life. Then they proceed to pressure those in administrative positions to change things to make life more comfortable regardless of whether or not such changes were realistic, practical or even possible. The image was clearly of one who was "not in touch with reality" or who simply did not see "the big picture".

Depending upon where they were coming from (geographically or psychologically), today's young adults are influenced by other images of the chaplain. Some think of him purely as a means-to-an-end; a sort of mystical miracle worker to be manipulated in order to achieve certain specific ends. For example, getting out of the military when they have had enough. If you work the miracle, you're Mr. Nice Guy. If you don't you're a jerk like all the rest. Or worse, an inanimate object like a computer to be utilized, treated as a nonperson and utilitarian object.

Another image is that of the chaplain, frail and fragile, who couldn't make it in the real world; the meek and mild namby-pamby. Marines are particularly sensitive to this image. If you are a Marine, which equated with the

"macho man" image, you run five miles a day and play racquetball every night, and occasionally get "blitzed" at the local pub. The chaplain is seen as one who doesn't even own a pair of tennis shoes, let alone $32.00 Nikes; one who couldn't survive in the field without help and is therefore ineffectual and at best a fifth wheel.

Equally devastating is the chaplain portrayed as "Duty patriot" or "Prophet of the Pentagon" thanks to Patton, et al. Prayers for all occasions in the national interest; a real party-line man who would have little sensitivity to a sincere conscientious objector or someone struggling with the deep moral issues of war and patriotism.

On the other extreme in the image department is the chaplain as an officer and a gentleman. He is a suave, sophisticated resident charmer at the officer's club, never-to-be-seen eating lunch at the enlisted mess with the peon non-rated types. Or again, he may be envisioned as the very antithesis of the above, viz., the rough, tough, crusty, lusty "old salt" who can swap stories with the best of them and drink most of them under the table. He is the epitomy of the NOW chaplain; always where the action is.

A catalog would not be complete without the notion of the chaplain as the do-it-yourself counselor, confronter, encounter-grouper, sensitizer, psychologist, analyst, therapist, social worker, survey taker, investigator of the social psyche, winner of friends and influencer of people, the Manager's Moses leading the chosen people out

of the bondage of unliberated egos to the land flowing with the milk and honey of warm interpersonal relations.

The point of all this is not to suggest there is no truth in these images. We have earned them and in our purer, humbler moments we realize such images are on occasion highly perceptive. What is being asserted is a three-fold conviction:

1) A recognition and acceptance of the fact that these are real images that do exist and must be dealt with. A relatively small percentage of the young adults to whom we hope to minister come to the military service with the experience of warm, personal relationship with their pastors, priests or rabbis.

2) That one's ministry can be enhanced as he or she utilizes his talents within the context of his pastoral calling. More often than not, one's unique abilities whether they be athletic, persuasive, analytical, psychological, etc., may indeed become a point of contact, port of entry, channel of communication through which we pass into friendship and dynamic relationships. Such talents and skills, properly refined and appropriately directed, become the very tools by use of which we communicate God's redeeming love. It's O.K. to be a "jock", or a "counselor", or an officer, or rich, or poor, or black, or white. The key is authenticity,

and clarity of primary mission.

3) One must not be deluded into playing a role in order to be accepted, or find one's sense of vocation and professional direction as a result of what others tell him to do and be. The importance of this was brought home to me in very clear order when my commanding officer became convinced that the ships in his squadron needed a volleyball tournament. He instructed me to program it personally making all arrangements with the personnel of each ship. When a few days later I related to him that the ships did not want a tournament, and that I felt the matter ought to be postponed until a more opportune time; he remained adamant. He finally relinquished when I said that if he insisted and ordered me to set up the tournament, it would seriously jeopardize and impair the rapport I had established aboard each ship and that my effectiveness as a chaplain would be diminished. This matter will be addressed more fully later in this chapter.

There are many motives for entering the ministry and an equal number for specializing within the ministry. It is a corollary that the chaplain who has found joy and meaning in his ministry is one who has come to grips with a healthy and creative understanding of his own identity. It is one thing to go through the trauma of an identity

crisis at some point or points along the way; such experiences can have a growing and positive affect. It is quite another, however, to function on a continuing basis of either identity confusion, or rejection of any specific identity functioning as a drifter/accomodator/chameleon altogether. As the military setting often heightens the developmental tasks of young service personnel, it places equal pressure on the chaplain to know who he is and upon what ground (rock) he stands. Mediocrity in any expression of ministry often stems from such confusion.

In the last analysis neither the most junior enlisted man nor the most senior ranking officer aboard the ship, squadron, unit, etc., wants a "yes" man. What is desired, who is listened to, who is supported and encouraged is the man or woman of deep conviction and unmistaken identity as a pstor, priest, prophet who loves his people and models his ministry after his Savior. Out of the crucible of his own spiritual pilgrimage, faith experience and nurture, the chaplain must define for himself who he is. No one can tell him that. Again, the strange paradox is that persons on all sides appear to want him to be anything but a "spiritual person" and reject all the religious and institutional vestiges of such yet that is precisely what they do seek for they are immersed in the how-to-do-it approaches of the secular world in which we live. The question so difficult to formulate and express in truth is: "Is there any word

from the Lord?"

Image and identity, as perceived by the chaplain, are only a singular issue among many. Clergypersons in uniform today face a multitude of challenges which create anxiety and frustration. Our first area of concern serves as an introduction to other intrinsically related issues.

B. THE CHAPLAIN'S OWN EXPECTATIONS/PERCEPTIONS

The next section will deal with the following contemporary issues: "Professionalism" and "Spirituality"; "Dual Loyalty" (obedience to both Church and State); "Pressure for Specialization"; "Multi-formity of work".

PROFESSIONALISM AND SPIRITUALITY

Henri J.M. Nouwen addresses this issue raising the question about the relationship between the two when he says:

> "One of the main reasons for the many frustrations, pains and disappointments in the life of numerous Christian ministers is rooted in the still-growing separation between professionalism and spirituality."[18]

He explains that this separation is understandable when examining the theological education of the past decade. Many seminaries have given up the routine of spiritual exercises that once conditioned students for the saintly life they were asked to live. The "rather dull and

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[18]Henri Nouwen, Creative Ministry, (New York: Doubleday, 1971), p. XVI.

fruitless hours of meditation and contemplation" have been disregarded in favor of more training in techniques and skills for use in dealing with people and their problems. Such insight may help to explain why the chaplain is not as saintly as folks often expect him to be.

In reality, the tragedy is that the relationship between professionalism and spirituality is viewed as one of conflict and incompatibility. This also explains why some folk see him/her exclusively as a counselor or social worker rather than pastor or priest. Dull and fruitless forms should be thrown out in much the same way Martin Luther sought to reform an archaic theology and policy in the Roman Catholic Church. But reformation was not equated with abolition.

The proverbial "baby" has been thrown out with the "bathwater"; or so it would seem according to the program and advocacy of spiritual nurture in some institutions. With the recognition that the needs of a highly technological society demanded a more relativistic and realistic approach toward training for ministry (which would be expressed through opportunities for skill development in the social and behavioral sciences), the balance between spiritual nurture and professional development became skewed in the direction of the latter. It is the lack of a healthy balance between the two which causes the frustration and anxiety experienced by many ministers,

institutional or otherwise.

In his same book cited above, Dr. Nouwen goes on to say that "ministry (professionalism) and spirituality can never be separated."[19] A clergyman can know all of the dynamics of the sick parishioner. He can assist in the healing process, provide counseling and perhaps even therapy. That is professional, and the more highly skilled and qualified he is in that regard the more helpful he can be. But if he wants to minister to the dying patient, he has to face his own death in the Christian context and bring it to the bedside in his dialogue with the patient. In so doing he moves beyond mere knowledge and understanding of God's word which are part of the special skills he needs to help his fellow man, to the recognition that anything he does in relationship to the people he serves must help them satisfy and make meaningful their life. The latter comes only through a personal and unmistakable experience of vital relationship to the living God nurtured by spiritual practice and discipline. That is spiritualism. What is desired is a happy alliance between the two.

What does it mean to be truly professional? That seems to be the crux of the problem and antagonism toward applying it to ministry. I have heard seminary professors define it as: "Holding membership in an annual conference." To some extent that is certainly true, at least, for United

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[19]Ibid., p.

Methodists. When a person accepts the conditions of ordination and fulfills the attendant requirements, he/she does in fact become a "professional" identifying with some Annual Conference. But if that is the extent of one's concept of professionalism within the ministry, it can only be said that such a view is microscopic. To be a professional, regardless of one's vocational or professional orientation, is to become as competent, informed, resourceful, perceptive, skilled and committed to one's work as possible. If he is a surgeon, he is also a student for life. He never ceases in endeavoring to acquire new knowledge with which he shall approach the delicate task of surgery. If he is a minister/priest, he is engaged in the study and search for truth which is lifelong. He sees seminary training as an orientation to a dynamic lifestyle which only introduces the paths and doors to him -- the entrance to the mine.

DUAL LOYALTY

The question is often raised to the military chaplain: "Can you meaningfully serve both the Church and the State at the same time?" I have had that challenge addressed to me by persons within the church more than by any other group. I might add that each time it was asked, I sensed a faint echo of an answer along with it -- emphatically no! The answer I give is unequivocally yes! The acceptance of a commission to become an officer in

the military does not in any sense of the word negate the freedom the military chaplain has to be a prophet or priest. Nor does becoming an officer in the military release the chaplain from representing his church or faith group in the best manner and noblest tradition possible. The motto of the U.S. Navy Chaplain Corps is "cooperation without compromise". It is the official stance of the professional religious community in the Navy. It is not taken lightly for it has been at times the very cornerstone supporting the chaplain in his struggle for moral integrity in his own or other's behalf.

Bishop John J. O'Connor, retired U.S. Navy Chief of Chaplains and presently serving on the Roman Catholic Military Ordinariate, described what it means to be a prophet in the military when he wrote:

> "It is never easy to be a prophet. Not always easy to distinguish between the Voice of God and the voice of the President of the United States; between the whisper of the Holy Spirit and the murmur of the crowd; between one's own conscience and one's own vanity. There can be times that the chaplain no more wants to confront a commanding officer than Moses wanted to confront Pharaoh, and when it is easy for him to beg off for the same reason that Moses did. 'Who am I that I should go to Pharaoh? Who am I to lead the people?' And there can be times that the chaplain can be frightened, and confused and frustrated ... as frustrated and confused and frightened as Jonah ever was. Running away from the call of the spirit, seasick unto death, thrown into raging waters, swallowed up by darkness, finally convinced that he had to face up to the people with divine threats, then feeling like a complete fool because a soft-hearted God didn't back him up and destroy the people. Mad at God, mad at himself, mad at God's people. Truly must the chaplain sometimes feel with poor Jonah: 'I would be better off dead than alive.'

> But what prophet was always 100% sure of what he was doing? One with the military people to whom he belongs, the military chaplain must experience their doubts if he is to know their certitudes. For example, how can he know infallibly what war means? He surely cannot. He can experience it with his people, he can worry and pray and anguish about it, he can attempt to articulate it as best he can, he can respond to what he believes to be the Voice of God, whichever way it calls him, he can tell his people what he believes God is saying ... but infallible certitude? Rarely, if ever. So that far from being indifferent or cocksure about war ... this war or any war ... as the military chaplain is often pictured as being ... he must suffer, and may even be destroyed by, the terribly personal existential agony of the true prophet."[20]

Thomas Langford points out "the kind of role conflict which this duality perpetuates as the chaplain serves with one foot in each institution."[21] He goes on to discuss all of the various implications of serving those who have general oversight over the quality of his work. He represents the church, but also recognizes that the institution (military) for which he works controls his job assignment, career management and continuing education.

> "But," he goes on to say, "this is not unique to the military. Every Christian minister is under pressure from those who provide salary and control the social setting, or from persons who are the authorities in the community where he or she serves. To put the matter sharply, the local congregation or

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[20] RADM John J. O'Connor, CHC, USN, "The What And Why of Military Chaplains", speech, 1972, used by permission.

[21] Thomas Langford, "Theological Assumptions Which Underlie Our Ministry to the Military," quoted in Orris Kelley, Concept Paper: "The Institutional Chaplaincy", presented to United Methodist Chaplain's Association of Southern California, October, 1979, p. 8.

> community can be intrusive upon the free exercise of ministry. Restrictive pressure is not limited to any single ministry setting."

From my own experience I can heartily concur with the above. There have been no more, or less, pressures upon me to preach, celebrate the sacraments, administer my work, counsel or function in any other capacity in a given manner than what I experienced in the civilian pastoral ministry. This is not to say I have gone unchallenged in the military. On those occasions, rare as they have been, I have made it explicitly clear that my primary responsibility is to represent the Church and to stand on the moral integrity which reflects God's will as I understand it. If the confrontation has necessitated further action or response, I have always remained confident that I had an advocate in the Chief of Chaplains to whom I could turn for further guidance, support and defense if need be. In ten years of active duty I have never been requested to compromise my theological convictions or my ethical standards and moral integrity. I have learned, however, that before one takes a firm position which will likely lead to a confrontation, he must pray hard, do his homework diligently, and prepare to pay the price whatever the outcome!

The truly encouraging thing I have discovered is that those under whom I have been fortunate and privileged enough to serve (commanding officers, etc.) have not only requested, but have enthusiastically encouraged me to

function in all capacities as God led me. "Preach as the Spirit guides you" has been the direction given at every command. The only restrictive word came from the Superintendent at the United States Naval Academy who said: "Preach as God inspires you, but see that He inspires you to preach less than fifteen minutes!" The conflict in serving both church and state is as minimal or as magnified as the chaplain chooses, allows or creates. What is lacking more often than not is courage and not freedom!

PRESSURES FOR SPECIALIZATION

The minister of today feels the pressure for specialization. That seems to be the direction professional theological education is going. Few men or women desire to enter general pastoral ministry, just as fewer and fewer persons entering medical careers desire to become general practitioners. Professor Nouwen also speaks to this subject:

> "Ministers of past years have attempted to find a place in the row of helping professions ... They seek specialized training in the necessary skills and techniques that help them to be of real service to their fellow man. Consequently, much more attention is being paid to supervised pastoral training in hospitals, prisons, parishes and special city projects."[22]

This demand for specialization within the military is certainly a live issue.

Regardless of where the chaplain is assigned,

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[22]Nouwen, Creative Ministry, p. XVIII.

his/her program is expected to be creative, innovative and offer variety. If the expectation does not come from outside his office, it may likely emanate from within himself. Such programming requires advanced training on the part of chaplains in such areas as drug abuse, transactional analysis, organizational development, Values Clarification, Interpersonal Communications, special religious education for marriage therapy and enrichment, Bible study groups, and various types of clinical training.

It is not difficult to see the impact such pressures may have upon the chaplain who is not certain of his role, function or identity. Any training which enhances one's ability to function more skillfully as a counselor, preacher, manager, etc., is desirable so long as the person receiving such training does not lose a sense of true identity and primary function. Nouwen offers the following words of caution regarding the temptation and dangers of over-specialization in his book:

> "The danger is that the minister of today may entangle himself in the complications of his own assumed competence, and use his specialty as an excuse to avoid the much more difficult task of being compassionate ... And if priests and ministers think that more skill training is the solution for the problem of Christian leadership for the future generation, they may end up being more frustrated and disappointed than the leaders of today."[23]

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[23]Henri Nouwen, The Wounded Healer (New York: Doubleday, 1972), p. 42

MULTIFORMITY OF WORK

Specialization, or the perception that one needs certain skill refinement in order to become more effective, can often be a psychological cover for escape; escape from the multitude of tasks and responsibilities the chaplain is faced with in most billets.

While serving as chaplain to an 1100-man Air Group in Iwakuni, Japan, the only administrative assistance I had came from a very new and young Marine with little clerical training. We worked seven days a week, maintained a small building with two offices, a lounge and a receptionist area. In general we endeavored to develop and implement a meaningful ministry to men scattered over the entire Air Station. Appointments were made for those who requested counseling from the chaplain, but the number of such was only a small portion of the total that "walked in" seeking advice and assistance. We often felt like a first aid station putting emotional band-aids on persons, while on other occasions we found ourselves engaged in major "emotional surgery" attempting to put the pieces of badly shattered lives back together. In between such occurrences we attempted to "get out and visit" carrying on a ministry of "presence" and trying to build and maintain rapport with the entire squadron.

Maintaining some semblance of order while continuing to be effective was no small task. Again, Nouwen offers the following comment regarding this complex challenge

when he writes:

> "The multiformity of the work, the different forms of activities they (ministers/priests) become involved in, the great variety of persons they meet, and the broad range of problems they touch finally make them wonder how they could live a unified life under such conditions, and how their own personal integrity can be maintained in the middle of so contrasting stimulus.
>
> Many of these men have given so much of themselves in their daily, often very demanding, pastoral activities that they feel empty, exhausted, tired, and quite often disappointed ... This fatigue strikes so hard because 'thanks' are rarely expressed, progress is seldom obvious, and results not often visible."[24]

Robert A. Raines, author of several books dealing with personal renewal and renwal in the life of the church, confirms such feelings sensitively,

> "Some morning, some time ago, when I was very tired, I sat in on a group meeting at the church. Several weeks of going to breakfasts, luncheons, dinners with groups of our people, listening intently to their concerns, trying to be sensitive and responsive to criticism had left me emotionally exhausted."[25]

It is noble and self-effacing to want to give oneself fully to his ministry, to think of others first, to be a "spendthrift" in loving service. Such a lifestyle is indeed noble, but it is also fraught with dangers. Chaplains (all ministers) are subject to the temptations of what some have called the "angelic fallacy" while others have termed the same a "Messianic complex". The multiformity of work to be done coupled with an unending stream of "beggars at the door" with genuine problems can literally slay the best

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[24]Nouwen, Creative Ministry, p. XVII.

[25]Robert Raines, To Kiss The Joy (Waco Tx: Word Books, 1974), p. 54

intentioned disciple. Some seek to escape through specialization thus limiting themselves exclusively to one type of problem or form of ministry. It would be reasonable to call that wise planning were it not for the fact that such a strategy simply excludes a wide variety of others also seeking assistance.

Suffice it to say that such pressures may motivate one to begin withdrawing from his work simply in order to survive, thus laying the groundwork for the final pressure next to be addressed.

C. THE CHAPLAIN'S NEEDS

Similar to the other contemporary issues we have addressed is one which deserves special attention, viz., the Professional Loneliness the chaplain experiences.

This paper deals with ministry to military personnel in a foreign country unaccompanied by dependents. That means, in short, that our primary reinforcement support system, family members (wives, parents, sweethearts) are not there with the emotional "ointment and bandages" which are an inevitable necessity of human experience. There is a dimension of professional loneliness the chaplain experiences after he/she has given himself in attempting to take up that "slack" in behalf of others, which is deeper and more profound than one can imagine. Such a mood came upon me in an overwhelming manner twice while I spent that year in Japan.

It was Christmas Eve. I had spent the afternoon visiting all of the work spaces wishing the troops a Merry Christmas knowing at every greeting their hearts ached and longed to be home with loved ones. In the evening I went to our three hangers to chat with the lonely and cold Marines who had the security watch in each building. I brought with me a tin of cookies and some hot chocolate, and in one hanger delayed for a few minutes to play a game of checkers with one young man from Iowa. It was his first Christmas away from his family. Satisfied that I had done what little I could to comfort them, I returned to my room. I thought I was going to make it through this tough time alright when all at once my whole being was stormed with an agony and hurt I did not believe possible and had in no way anticipated. The realization finally dawned upon me. This was the very first time in my whole life that I sat alone on Christmas Eve -- no support system. I wept as if my heart would break. That same thing was to happen one more time during my tour; on Easter Sunday afternoon. For the moment, such loneliness thoroughly depletes you.

There is, as if one needed any more, yet another kind of loneliness, viz., the isolation the chaplain all-too-often experiences of being "set apart" from the group. The need to belong, the need for intimacy and wholesome relationship can cause a man or woman to compromise what direction he might otherwise take in an effort to satisfy

those deep needs. Innocently enough and often unintentionally, the very persons to whom the chaplain attempts to minister keep him at a distance. Again, Nouwen articulates this awareness when he writes:

> "The wound of loneliness in the life of the minister hurts all the more, since he not only shares in the human condition of isolation, but also finds that his professional impact on others is diminishing ... he finds himself standing on the edges of events and only reluctantly admitted to the spot where decisions are being made. The painful irony is that the minister, who wants to touch the center of men's lives, finds himself on the periphery, often pleading in vain for admission. The wound of our loneliness is indeed deep. Maybe we had forgotten it, since there are so many distractions. But our failure to change the world with our good intentions and sincere actions and our undesired displacement to the edges of life have made us aware the wound is still there. So we see how our loneliness is the minister's wound not only because he shares in the human condition, but also because of the unique predicament of his profession."[26]

In light of those internal and external pressures there can be little question as to the need for spiritual and emotional renewal on the part of the chaplain. Unless he pays careful attention to the simple equation, "energy in equals energy out", he may find himself terribly depleted and increasingly ineffective. This was dramatically brought home to me as I lay in my tent one cold and wintry night high in the mountains of central Korea. The Marine Air Group to which I was attached was engaged in an exercise with the Korean Air Force approximately 90 miles south of the DMZ. We had been "in country" for two weeks. I had

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[26]Nouwen, Wounded Healer, p. 87-88.

contracted dysentery and was unable to eat solids for ten days. Fifteen pounds lighter, medicated, totally exhausted, I lay awake on my cot watching an intravenus bottle by candlelight dangling precariously above the tent stove, the heat keeping the bottle from freezing. The temperature outside the tent was 15°F and it was snowing. As a last resort, in an effort to stem my dehydration, the doctor had inserted the needle and came into the tent every four hours through the night to check on my condition. I shall never forget raising the question for the first time in my life; "My God, what am I doing here?"

It would be too simple to conclude that such questioning was merely the result of a physically depleted condition. To some extent that was certainly true. On the other hand, during those preceeding six months I had not taken the equation seriously in the spiritual realm as well as the physical. My devotional life and discipline had slipped, my personal and professional reading was set aside for a more active outdoor ministry of "presence" and I had created a work schedule on a seven-day-a-week basis which left little or no time for recreation. Consequently, those wells from which I had been drawing energy and enthusiasm began to empty. The pressure of ministry, the separation from family and loved ones, the adjustments necessitated by the deployment combined to create in me the feeling of desolation as described by Nouwen.[27] It

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[27]Ibid.

described my state at that moment in time.

In respect, I do not fault anyone but myself for this "wounded state". It is, and has been in the past, tempting to "play the martyr", but in truth I know that I had created a concept and design for ministry which simply did not allow for rest, recreation and renewal. I know that I was and am my own worst enemy. The spiritual renewal which I seek must come with an awakening on my part of many things, among which is a deeper appreciation for and more realistic recognition of the importance of "self-love" as manifested in our Lord. In this chapter dealing with identity and needs, it is important to recognize the dimension of self-love and self-concern, and to accept as legitimate the deep inner needs which all men who would be "ministers" have, not merely academically but crucially. Without such a healthy and realistic concept, no man can have the sufficient strength to carry on a vital, vibrant and effective ministry. If he happens to be married he also needs to recognize that need in order to maintain that inner sense of serenity which manifests itself in husbandhood and fatherhood which nurtures growth and communication within the home.

While in Japan, it was under the weight of this concern that I turned once again to the ministry of our Lord for guidance and direction, and was reminded of this particular dimension of self-love in Jesus. A healthy concern for one's own life and needs is not only desirable;

it is crucial.

It is nothing short of amazing, when one looks at the New Testament record of the life and ministry of our Lord, that Jesus was able to maintain a sense of equilibrium. I am humbled in my complaints when I read about what He had to endure. Continual intrusions were made upon His privacy, no respite from dawn to dark, the steady drain on His spiritual resources, inconsiderate people breaking in on His precious few hours of quiet, the awful burden of sharing every hurt heart's sins and sorrows and feeling them as personally as if they were His own. There were the misunderstandings, the cutting criticisms, the pettiness of people, the disappointments. What a crushing load for such a life. And yet, the theme reflective of His demure throughout all of the New Testament is of an untroubled heart, confident in life and mission. While there was anger, He had serious concern, yet our image of Jesus is a Man without strain on His face, nor One affected by nervous tension within. How amazing!

Contrast that image with the images we have of His disciples. Their nerves sometimes gave way. There was a Samaritan village that was rude and inhospitable. "Lord," they cried out, "let us call down fire from heaven! Let us teach these boorish folk a lesson." But Jesus? "You don't understand what spirit is motivating you." (Luke 9:51f). Always that composed approach.

I admit that one is tempted to say, "ah, but

that was Jesus! He was God's Son! He had the unique ability to handle those kinds of situations!" I am neither questioning that Jesus was unique, nor that He had unusual abilities. On the other hand, Jesus could cope, I believe, not because He was the Son of God possessing and indeed utilizing His super-human powers to overcome circumstances and pressures surrounding Him. Such an understanding of the nature of Jesus would be to deny His full humanity, and to suggest St. Paul was quite mistaken when he wrote to the Philippians:

> "Have this mind among yourselves which you have in Christ Jesus, who, though He was in the form of God, did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men. And being found in human form He humbled Himself and became obedient unto death, even death on a cross." (Philippians 2:5-8)

The secret, the source of power which gave Him the capacity to meet each and every challenge and task, and to see them not as problems, but as opportunities to communicate the love of God, was found in the fact that He kept Himself physically, emotionally and spiritually well-balanced. I am not merely suggesting a "three-point pep program". Much more deeply than that, and with clear recognition of the divine nature of Jesus, I am saying that Jesus could continually give primarily because He was carefully and continually receiving, being filled and renewed.

Again, it is tempting to submit the obvious answer -- all we have to do is let go and let God take over. Ah,

but it is not that simple. One does not merely hand over the reins and say, "O.K., God, it's all yours!" That sounds terribly noble and self-effacing, and I think that it really could be given the proper circumstances. But Jesus was enabled and empowered because He recognized the importance of taking care of Himself, i.e., His own physical, emotional and spiritual needs. What's more, I think He consciously demonstrated that concern before His followers with the hope they might grasp the meaning of His methodology and its importance to and for them. Self-love, as I believe He taught it, meant keeping one's self in the best possible holistic condition or condition of wholeness. Carroll Wise addresses this point in using the term "organismic" when discussing an approach to persons in the realm of pastoral counseling when he says:

> "When a person has a sense of well-being, wholeness (when all of the elements of his body are functioning in harmony with one another) at-oneness with God, himself and the world, he is more totally equipped to handle both the emotional as well as the physical challenges life may confront him with. It is when these basic inner and outer relationships are dis-functional that he becomes hindered or even unable to cope with the crises which he may face. There is no purely physical, mental or emotional illness. All illness is an experience of the whole person, whether the symptoms happen to be on the organic level or the level of the mind. The real peace of God is not an experience which man does or gives to himself, but it is rather the result of a relationship with God (as experienced in human relationships) which restores and produces a sense of equilibrium within the personality, and between the person and his world."[28]

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[28]Carroll A. Wise, Psychiatry and the Bible (New York: Harper & Row, 1956), p. 14 and 16

When we read the Gospels with an awareness of our Lord's concern also for His own well-being, we quickly perceive the secret of His inner-peace and outer-capacity for self-giving. The secret was a life lived in fellowship and communion with God provided for by a disciplined life. Dietrich Bonhoeffer talks about the necessity of time spent with self as a prerequisite for ministry to others;[29] J. H. Jowett reflects on the "disciple's need for rest and renewal if there is to be any vision";[30] Paul Tillich speaks of "solitude" as time spent in meditation and communion with God, who "wants us to penetrate to the very boundaries of our being, where the mystery of life appears, and it can only appear in moments of solitude";[31] and finally, Henri Nouwen in an inspiring little book encourages those who would serve in the ministry of healing men's and women's souls, must take time out for renewal in saying:

> "From all I have said about the minister as a sustaining reminder, it becomes clear that a certain unavailability is essential for the spiritual life of the minister. I am not trying to build a religious argument for a game of golf, a trip to a conference, a cruise to the Caribbean, or a sabatical. These arguments have all been made, and they strike me as quite unconvincing in the midst of our suffering world. No, I would like to make a plea for prayer as the creative way of being unavailable. When our absence

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[29]Dietrich Bonhoeffer, Life Together (New York: Harper & Brothers, 1954), p. 76f.

[30]J. H. Jowett, The Passion For Souls (New York: Revell, 1905), p. 95f.

[31]Paul Tillich, The Eternal Now (New York: Charles Scribner's Sons, 1962), p. 23.

> from people means a special presence to God, then that absence becomes a sustaining absence. All through His life Jesus considers His relationship with His Father as the center, beginning and end of His ministry. It is obvious that Jesus does not maintain this relationship as a means alone to (keep in shape). However, it is in the intimacy with God that we develop a greater intimacy with people and it is in the silence and solitude of prayer that we indeed touch the heart of the human suffering to which we want to minister."[32]

The model for ministry which Jesus is presenting His disciples and us is self-evident. In my own life in general, and last year in Japan in specific, I made the mistake in thinking that since I had no family members with me for whom I would have responsibility, i.e., spend time with, etc., I could more fully devote myself to giving unreserved time to the persons for whose spiritual nurture I was responsible. Thus my time, seven days every week, was given almost entirely to a ministry of "presence", conducting Bible study groups and personal development seminars. I took university extension work (learning the Japanese language) so as to be more fully enabled to communicate with the local Japanese in an effort to learn all I could from such cultural exposure. All of these are appropriate goals. The only problem was, that I simply did not give time for what I have endeavored to point out in this chapter as being crucial, viz., rest, taking in recreation and spiritual renewal. The chaplain, often alone in his work, must pay attention to this.

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[32]Henri Nouwen, The Living Reminder (New York: Seabury Press, 1977), p. 50.

The serenity of Jesus, and all who follow His ministry is a model for not only pastoral counseling, but the whole realm of pastoral care. Dr. Wise describes it:

> "All of the activities in which the pastor is engaged, viz., preaching, teaching, worship leading, counseling, etc., was the peace and serenity of Man who recognized his own needs as valid and saw to it that those needs were met. There could not be outpouring unless there was renewal within. His disciplined life was characterized by the peace of a clean heart with singleness of purpose, and the peace of adequate resources simply because of His perfect fellowship with God. Such fellowship is indispensable for a real incarnation of the Word of God in our lives."[33]

D. A SHARED MINISTRY

Before leaving this chapter, a final word is in order regarding the "ownership" of our ministry. In the military, it is critically important to recognize clearly exactly who is responsible for ministry within a given command. Should there be any confusion at all, one has only to read the Navy Regulations contained in the Bureau of Naval Personnel Manual sections referring to Chaplain Corps matters:

> In the chain-of-command (and responsibility), it is the Commanding Officer who is to insure that there will be opportunity for the free exercise of religious freedom, and that the conditions will be created and maintained which support the moral well-being of all persons under his cognizance. To that end, the

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[33]Carroll A. Wise, The Meaning of Pastoral Care (New York: Harper & Row, 1966), p. 8f.

> chaplain attached to his unit is to provide guidance, make recommendations and be prepared to implement such programs which will encourage and nurture the spiritual and moral development.

Such a distinction can be threatening to a religious leader. He or she may feel this is "his" ministry, or this is "my chapel", or "if anyone is going to conduct Bible Studies on this base it will be me". This same attitude can easily be found in many a local church. To impose such a concept upon one's relationship with a commanding officer would be tantamount to cutting one off from the source of support and supply without which any program, however dynamic and effective in theory, can function in the real world.

When we come to recognize the wisdom and implications of this concept we see that rather than limiting our ministry, such guidelines expand it!

CHAPTER V

THE STRATEGY

> ... for I was hungry, and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me. Truly I say to you, as you did it to one of the least of these my brethren, you did it to me.
>
> Matthew 25:35-36, 40 (RSV)

A. CHARACTERISTICS OF THE CHAPLAIN'S MINISTRY

Ministry to the young adult community, civilian or military is both challenging and threatening. The moment one finds a model or approach which seems to "fit", he is confronted by a new situation demanding some alternate approach altogether. To complicate matters even more for the civilian clergyperson entering the military is the fact he renders his service to men and women in a completely unique environment. When I first accepted my commission as an officer in the Navy, I was extremely fortunate to have two outstanding mentors (supervisory chaplains) in Chaplain's School. Both during those initial eight weeks of basic orientation and in subsequent conversations throughout the next six months as I struggled to "get my bearings" and sprout "sea legs", those two gents were of tremendous help through patient guidance and encouragement. Of all the things they taught me and shared with me, two principles stand out in my memory bank, viz., in the military

you must remain flexible! The other cardinal principle was to have courage and to stand tall for your convictions. I have already addressed the latter in the previous chapter. Let me speak then of the former, e.g. flexibility.

In essence, to remain flexible means that I must be willing to change the "best laid plans of mice and men", and that I personally must remain open and flexible and willing to change my way of thinking regarding preconceived concepts and ideas. A prime example of this has to do with worship services while at sea. Ordinarily the chaplain can plan to have his celebration mid-morning on Sunday. However, fuel replenishments, combat exercises, weather, etc., all dictate not only the time, but if in fact there will be any service at all on that day! In addition to that, there are usually six ships in a task group, and the chaplain must be ready at a moment's notice to be picked up by the "Holy Helicopter" to take him off to the other ships accompanied by the mail and movies.

As for the weather, one should think that God would at least co-operate on Sundays. Wrong! My very first Easter Sunday morning not in a civilian church was classic. I had made such careful plans to have a sunrise service on the fantail of the ship. The captain even said he would position the ship so as to take full advantage of the sunrise. At 0500 in the morning I went to the stern (rear) of the ship, opened up a hatch to check the weather and promptly got splashed in the face

by a huge wave! It was pouring rain, wind blowing and the last place one would want to go to a church service! Dejected, I closed the hatch and murmured, "why Lord? Why do you do this especially on this Day. Did you forget it was Easter?" As I made my way back down the passage-way, several sailors met me and said, "Hey chaplain, where 'ya goin'?" Sadly I told them I was cancelling the sunrise service because of the weather. I'll never forget their lighthearted but very dear response: "Then let's hold the service in the hangar area! We'll make the sun rise there!" And so we did. With fourteen in attendance, wind howling and ship rolling, one sailor held down each candle, one held the communion loaf while another kept the wine from spilling out of the communion chalice. Sitting there on a cold metal deck, we celebrated the Resurrection of our Lord! Later that morning I would recall those sound words of advice given me by my friends, "you have to remain flexible".

In this final chapter I plan to delineate a strategy for ministry to young adults. I feel it is appropriate to spell out six characteristics of this unique environment in which he or she is to perform as pastor, prophet and priest.

First of all, the chaplain operates in a pluralistic setting. He will be serving people who are not members of the denomination which has endorsed him. In fact, many

may be agnostic, or indifferent, or even antagonistic to any religious faith. Yet, strangely there is an identification with the chaplain if he is credible andrelevant to the needs of the individuals within that setting. A person lying in a hospital bed may say, "that is my chaplain," and develop a closer relationship than he or she would with his/her clergy.

Secondly, the ministry is unique in that it takes place in an ecumenical setting. He will rarely be assigned a duty station where there are other chaplains of the same denomination. Therefore clergypersons tend to share a common core of professional responsibility. Together they nurture the total religious community, encourage moral responsibility, and provide a climate for growth and maturation regardless of creed. As we work with persons of other faiths, we attempt to develop objectives that can be accomplished together. We share the same chapels as well as provide for others when the need arises. If I am at sea for a period of several months, each time we go into port I will find and arrange for members of the Catholic Church to attend Mass as soon as convenient.

A third aspect is ministering to the institution. The perceptive chaplain knows that he/she not only serves people as individual or groups, but that he/she must be aware of the way the military makes decisions, or formulates policies to insure that the worth and dignity and

moral well-being of every person is protected and guaranteed. He accepts his role as a part of and within the chain-of-command, and uses his rank and influence for the good of those whom he serves. He must play by the rules (Navy Regulations) believing that those rules are designed to aid in the growth and development of persons and not just to create and maintain a military force-in-readiness.

Fourthly, the chaplain is concerned about the general welfare of all the people whom he serves. He is humanitarian in the best sense of that word. Most of his ministry if it is vital will take place not in the cathedral, or in the church courtyard, but out in the marketplace as asserted by Martin Marty.[1] The chaplain attempts to meet people in the crisis of their lives, where they live, walk and move, rather than having them come to him exclusively in the context of his office or chapel.

Fifthly, as has been illustrated in chapter II, the chaplain more often than not (at least in the Navy) operates in a mobile environment. The people whom he serves are transient.

Finally, the chaplain may well become involved in creating and conducting programs which are not religious in focus, but may be characterized as "human growth" programs, or "character building" programs. He must come

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[1]Martin Marty, Second Chance for American Protestants (New York: Harper & Row, 1963)

to grips with a definition of ministry which allows for design, refinement and implementation of such efforts which help people grow and mature on the intellectual, psychological, and physical as well as spiritual, i.e., all levels of life. Such may be educational endeavors which do not prepare a young man or young woman for church membership, but in actuality are preparing people to lead more productive and creative ethical and moral lives.

Having described some of the various aspects and characteristics of the unique environment in which the military chaplain functions, we shall move on to an extension and expansion of our ministry seen in terms of flexibility and moral integrity as expressed through visitation, preaching, counseling, celebrations and programming.

B. THE MEANING OF PASTORAL CARE

Information I offer in this last chapter on strategy is from observations, knowledge and guidelines which have emerged from my experience in working with young adults in general. Specifically, my experience with the Marines I served in Iwakuni, Japan, conversations with my own children (all of whom presently fall within the age range of the scope of this project 17-24), and finally what is included is taken from research I have done over the past several years in an effort to prepare myself for this kind of ministry. I recognize that the young adult population is

a very diverse group and that it is difficult to make generalizations and draw conclusions which fit every situation. Therefore, the suggestions and guidelines which follow are not specific "how to's" or a blueprint for successful young adult ministry, but rather some potentially useful guideposts, a set of attitudes, an approach to ministry in a given situation which I would hope might shorten the orientation time a newly reporting chaplain to the Marines in Iwakuni might experience. I believe such ideals are needed if we are to effectively and caringly reach out to those young adults placed in our area of responsibility. We proceed then with the understanding that when we speak of "pastoral care". We are not talking in terms of a clinically oriented concern for persons, but rather an authentic interest in their spiritual and moral well-being from the pastor's perspective. Such an understanding of the phrase is perceptively delineated by Carroll Wise. At the very outset Wise states:

> "Pastoral Care is the art of communicating the inner meaning of the Gospel to persons at their point of need."[2]

One does not approach the refinement of such an "art" without a profound sense of love and concern for people. (Inherent in authentic ministry to everyone), but particularly to young adults is a genuine caring for them. My

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[2]Carroll A. Wise, The Meaning of Pastoral Care (New York: Harper & Row, 1966), p. 8.

perception is that most young adults don't see many expressions of persons "who really care about them". Buber's position is well documented in the notion that we have become a society of persons who relate to each other all-to-often in an I-It mode rather than an I-Thou. How many young adult women who become extremely frustrated in their efforts to develop meaningful relationships with men will say, "I am only seen, taken, dated as a sex object ..." Young men have similar feelings about their not-so-personal relationship to the corporation which sees them as merely a means (cog in the machine) to an end (a larger profit). This is certainly true in the military where discipline, corporate spirit and functionality are paramount. Even at STC I have heard students say "nobody really cares for or about you" which may or not indicate a lack of sensitivity on the part of our community. What it does reflect, as in the other examples, is a desire to be in the presence of someone who sincerely cares about them personally. Carroll Wise expresses the importance of this relationship quite succinctly when he says about the whole enterprise of pastoral care:

> "Pastoral care is more a function than an activity, more a living relationship than a theory, or interpretation, more a matter of 'being' than 'doing'. It is the manifestation in the relationship between pastor and persons, either individual or in groups, or a quality of love which points to, and gives a basis in experience for, the realization of the love of God. The love of the pastor is not the love of God, but he can be with a person in a way that gives

reality and meaning to the infinite love of God."[3]

If that is to happen, Wise says, it

> "demands that the pastor become involved in the very experience and predicament of the person, e.g., his tensions, sufferings, meanings, values, joys. Such involvement requires participation with others in their experience rather than doing things for or to them. It requires a genuine self-giving love, an inner freedom to do or be what is necessary to help another find his full self-realization. In such a situation the pastor is concerned to help others find their own answers, and he is sensitive to controlling any tendency to become part of the answer."[4]

It must be further said that genuine caring is giving with no strings attached. Young adults are very wary of this and can sense when there is a hidden agenda in the chaplain's outreach to them. While it may not be verbalized, their initial question is: "what's he up to?", or, "what's he want now?" The hidden agenda may be more warm bodies to fill empty church pews or the expectation that a prescribed code of behavior or set of beliefs will be upheld. One need not apologize for having high ideals toward which he strives and the desire to help others in the same direction. But until another comes to believe in those same ideals and therefore aspires toward the fulfillment of them in his own life on his own terms, it is useless and may even be counterproductive to try to move him "where I think he should be". Such efforts

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[3]Ibid., p. 8.

[4]Ibid., p. 14.

further alienate persons from "religious experience". The chaplain's task is to do whatever he can to create the loving and trusting atmosphere in which the Holy Spirit can work, inspire and motivate. This is possible only when we learn to accept young adults as adults and endeavor to provide an "enabling" rather than a "controlling" style of leadership. Not all young adults are at the same point in their developmental journeys, regardless of the specific setting, but all are adults. This means that the sensitive chaplain engages in ministry with them and not to them. We act as enablers of ministry, in dialogue with them about what they want and need, helping them discover meaning and purpose and direction to life which makes sense to them. This style of ministry sometimes supports, offers guidance, and at times challenges. But when young adults are dealt with honestly and in a way which is considerate of their needs and wants, they will respond to the caring that is communicated.

Eric Berne reflects what will likely transpire when we approach persons from the purely parental and paternalistic stance - real communication seldom takes place. This is especially true when the other is an adult, even though that adulthood has not grown to full maturity. Many military service persons are quickly turned off by chaplains who approach them with such words as, "son" or "lad", and understandably so. We are to provide an enabling style of leadership which is supportive to

their growth and not inhibitive. This can be a tricky business because you are not always sure when the person standing before you would either like a warm shoulder (dad or mom) to cry on, or a strong wall (honest friend) against which he may "bounce" feelings. Young adults are growing toward a deeper maturity. That process of maturation is developing along a continuum from dependence to counterdependence to independence to interdependence. They may be at any place along that continuum when we meet them, but they are all adults and we should try to meet them on that common ground.

C. PASTORAL CARE AND VISITATION

If the chaplain is really serious about demonstrating the love of God, then he must become actively engaged in a ministry of "presence". Reaching out in genuine caring to young adults means attempting to understand them - their concerns, goals, questions and/or what they want from life. It demands listening with an accepting spirit. I am often so caught up in what I have to offer and what I perceive is their need (and I may be exactly right), that I literally run over them with words, encouragement and advice before they have even had a chance to verbalize their feelings. One of the really important principles in working with young adults is to really listen ... be willing to listen to them asking <u>their</u> questions, making <u>their</u> statements, talking about <u>their</u>

joys, pains, uncertainties, but basically - to listen. If such communication is ever to take place, the chaplain simply must go to them, visiting places where they live, work and play. Beyond that, if the chaplain hopes to stay "in touch" with young adults on more than just a superficial level, he will have to demonstrate and sustain that caring posture and relationship over a long period of time. The weekly, monthly or annual "duty call" will simply not be valued for anything more than exactly what it is, viz., a duty.

Reaching out may not always result in definite programs such as Bible study groups or greater participation in worship. But ministry can also be expressed as a caring relationship, a standing-along-side in whatever situation or crisis. This ministry of presence is especially important for young adults; particularly those who are in transition from one place to another, or from one need to another.

Beyond that, such effort will be rewarded by a greater perception on the part of the chaplain as to what the major issues are in the lives of his parishioners, and therefore food for his thought and meditation in sermon preparation. While many young adults may not respond to the chaplain's visits by attending the local chapel services, others will. There are those today who say that preaching is passe' and we are just kidding ourselves if we think our congregation is ever going to grow in

numbers. I have the feeling that those who have drawn such conclusions have long since abdicated the patient long-suffering that a good message demands. Today's young adults are not anti-religious. They are seeking and searching for some guidance and direction in living, and will in fact respond and listn to those who have meaningful answers to the perplexing questions besieging them. And it is the preacher who has been the caring pastor, i.e., visitor, listener who captures the interest of the young adult today. The effective preacher is the one who knows where his people are in their struggles, and he knows this because he walks with them. This leads us to our next section.

D. PASTORAL CARE AND PREACHING

One of the things that caught my attention as I began my research for this section, was the common thread concerning pastoral visitation I found running through almost all of the books I read. To a greater, or lesser extent, each of the authors acknowledged the importance of an effective pastoral care program, as defined in a variety of ways, if a man or woman aspired to a meaningful level of impactful and life-changing preaching. For example, Charles Kemp begins his book with these words:

> "The great preachers have usually been faithful pastors. The great pastors have very often been

effective preachers."[5]

Other authors have said essentially the same thing regardless of where such statements are to be found in their books. What logically follows is a brief examination of exactly what the relationship between visitation and preaching is, i.e., the inter-dependency, the necessity of inter-relatedness, etc. To my delight, I discovered that almost without exception, modern writers included, the authors tended to use as primary reference in the matter the "oldies but immortal goodies" in the realm of preaching. The same names began to emerge parallel with the common thread about the importance of visitation I mentioned above. They were the names of men like Phillips Brooks (quoted in almost all of the books I read), Henry Ward Beecher, William A. Quale, Walter Rauschenbusch and more recently Harry Emerson Fosdick. It appears that no one seems to have been able to improve upon the statement made by Phillips Brooks in his lectures on preaching delivered at Yale in 1877. I quote it now as it provides the firm foundation for the whole concept of the pastor-preacher:

> "... the work of the preacher and the pastor really belong together, and ought not to be separated. I believe that very strongly. Every now and then someone arises with a plea that is very familiar and spacious. He says, how much better it would be if only there could be a classification of ministers

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[5]Charles F. Kemp, The Preaching Pastor (St. Louis: Bethany Press, 1966), p. 13.

> and duties. Let some ministers be wholly preachers and some be wholly pastors. Let one class visit the flock, to direct and comfort them; and the other class stand in the pulpit. You will not go far in the ministry before you are tempted to echo that desire. The two parts of a preacher's work are always in rivalry. When you find that you can never sit down to study and write without the faces of the people, who you know need your care, looking at you from the paper; and yet you can never go out among your people without hearing your forsaken study reproaching you, and calling you home, you may easily come to believe that it would be good indeed if you could be one or other of two things, and not both; either a preacher or a pastor, but not the two together. But I assure you you are wrong. The two things are not two, but one ... The preacher needs to be a pastor, that he may preach to real men. The pastor must be a preacher, that he may keep the dignity of his work alive. The preacher, who is not a pastor, grows remote. The pastor, who is not a preacher, grows petty. Never be content to let men say of you, 'He is a preacher, but no pastor'; or, 'He is a pastor, but no preacher.' Be both; for you cannot really be one unless you also are the other."[6]

While the above was not the main thrust of the entire series of lectures given by Brooks, it is safe to say he felt very strongly about this matter. One hears echo of the same theme throughout not only the lectures, but in his sermons.

It is apparent then that at a very early stage of the game there were efforts to separate these two dimensions of ministry. When William Quale addressed the question, he was not nearly so benevolent as Brooks and said the whole idea was a treacherous fallacy: "Can a man do both pastoral work and preach effectively?

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[6]Phillips Brooks, Lectures On Preaching (London: Allenson, 1877), p. 75-77.

Certainly! And why speak so dogmatically on a disputed point? Because many ministers have done both. This ends the matter."[7] Quale later became a Bishop of the Methodist Episcopal Church, and has long held the reputation as one of its finest preachers.

The point I am making here is that this old temptation to split up these two dimensions which are crucially inter-related has not gone away with time. Indeed, it has surfaced with renewed enthusiasm under a new guise (banner) called "specialization". One has only to look at the number of students presently enrolled at STC within a program specialty for this fact to be seen. I am not criticising the choice of a specialty on anyone's part as a valid ministry. Rather I am attempting to make a case for a healthy marriage between plain, old-fashioned calling and the effectiveness such endeavors have upon preaching. David Read, one of Europe's outstanding (Scotland) contemporary preachers said:

> "In these days of specialization, there is a danger that the concept of a multiple ministry might be interpreted to mean that one man can devote himself to pastoral work while another is almost exclusively the preacher."[8]

He goes on to say:

> "Such a situation lacks the incarnational dimension

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[7]William A. Quale, The Pastor-Preacher (New York: Eaton & Mains, 1910), p. 24.

[8]David H. C. Read, Sent From God (Nashville: Abingdon Press, 1974), p. 68.

> (paraphrase). The 'Man sent from God' is not a hermit conceiving his oracles in isolation from the passions, the joys, the sorrows of Tom, Dick and Harry, and delivering them from his private Sinai. He is sent right into the world to know it firsthand ..."

Chaplains are particularly susceptible to the temptation of avoiding consistent and planned visitation of their parishioners. This is largely the result of the fact that for many years past, the chaplain's call was associated with the deliverance of the death message; especially during wartime. In addition to that there is usually such a deluge of walk-in request for counseling that many chaplains accept the status quo as a legitimate trade-off for the equally important visitation of the rest of the flock. Yet, regardless of his appointment, every chaplain has the responsibility of proclaiming the word on Sunday morning (or on other appropriate occasions), and the prerequisites for effective pastoral care and preaching remain the same today as yesterday:

> If a man/woman would do pastoral preaching, he/she must first be a pastor. It is impossible to help anybody with a message until you can in some sense of the word share his/her life. We cannot speak to peoples needs until we know what those needs are. We cannot know what those needs are until we go where the people are. We cannot understand their needs, unless we take time to listen.

E. PASTORAL CARE AND COUNSELING

It seems to me that there are basically two kinds of counseling in which the military chaplain can become engaged, i.e., "crisis intervention" and "preventive".

Again, I think every chaplain has the opportunity to choose freely exactly what kind of counseling he will get into. In most billets, the effective chaplain will be lucky if he has any time on his hands at all to do preventive work. If he has been diligent in his "visiting" and disciplined about the time needed for provocative sermon preparation, he very likely will have more people waiting to see him than time will allow. Once more he is faced with the temptation to accept the status quo. This is unfortunate for even in light of the fact that crisi-intervention is tremendously important, it is of equal importance that we make every effort possible to assist persons with their problems before they become crises.

In Japan, during the first four months of my tour there, I found myself engaged almost exclusively in crisis-intervention of one kind or another. When certain patterns began to emerge as illustrated in chapter three, I began to move in the direction of creating opportunitites for small groups of people (who had similar or common problems) to meet together. These were persons whose problems had not as yet become a crisis, but who were floundering, hurting and aware that the relationships around which the problem centered were deteriorating. The "mood", emotionally speaking, was just right. In trouble, but not yet desperate, the doorway was open to healing and regeneration on the part of each participant.

I began the construction of these groups on the

basis of information I was given from each of the squadrons in the Air Group. For example, I asked each Executive Officer for the names of young Marines who seemed to have difficulty adjusting in one or more of the following areas: to authority; to working conditions; to job responsibility; in communicating; dealing with family separation; alcohol or drug abuse; who appeared "depressed" or "despondent", etc. After I had received the lists, I made personal invitations to each person who seemed from outward appearance to have one of the above problems. Each man was invited to come to my office for an interview during which time he was invited to participate in a special group. If I was able to convince him of the potential value, and if he was sufficiently desirous of assistance or even opening up about his problems, he would join a specific group. The ground rules allowed him to drop out whenever he felt the experience counter-productive.

It is not necessary to analyze what went on in each of these groups; they were basically therapeutic in nature allowing each participant to share his innermost feelings as trust and confidence were established. Various audio resources were utilized appropriate to the particular needs of the group. What I am pointing to is a shift in emphasis from crisis to preventive counseling, and from almost exclusively one-to-one methodology to far more group work. By identifying particular needs at an early stage of development, and providing the opportunity for

servicemen to deal with the feelings surrounding those strong needs before they became problems, we were able to stave off many crises.

Thomas Klink discusses the value of "preventive medicine" as a model for pastoral ministry in his article, "Epidemiology and Prevention in Pastoral Work." He suggests that the medical concepts of epidemiology (identification of recurrent patterns and influences which tend to evoke disorder), disease (a disorder of life casually related both to external and internal factors), and prevention (an effort to inhibit, interrupt, or modify the likelihood of disease), have value for the pastor in the understanding and implementation of his task.

> "... Such adaptation could evolve a systematic set of classificatory categories for sensitizing pastoral work, stimulating preventive/caring efforts and for generalizing experience from one set of solutions so that it may be applicable in others."[9]

It is not difficult to perceive the value of that assumption for pastoral work in general. I believe it has significant value for the military chaplain since he has a concentration of various types of problems specifically related to the developmental tasks of young adults as illustrated in chapter one.

Provided one is skilled enough and trained to administer and score it, use of the Johnson Temperment

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[9]Thomas W. Klink, "Epidemiology and Prevention in Pastoral Work", Journal of Pastoral Care, XXI,4 (December 1967), pp. 220-228.

Analysis with newly arriving Air Group members could quickly pinpoint potential adjustment problem areas. Lacking such appropriate training, it would be possible for the chaplain to develop his own instruments to be utilized in similar fashion.

We are trying to formulate models and strategy for ministry in this chapter based upon the research of chapter one depicting the basic needs of young adults in general, and the setting as described in chapter two. We have concluded that young adulthood is a time of transition, and for those assigned to the Marine Air Corps station such transition is often traumatic. The needs of young adults during this time of transition are for identity, intimacy and community. The one-year unaccompanied tour in Japan accentuates those needs to the extent that any meaningful adjustment to the new environment is extended, prolonged and sometimes never made successfully. The young men coming to Japan, unwittingly caught up in this dynamic transition process, very quickly develop strong feelings about being uprooted. They need the opportunity to work through these feelings before they will really be able to put down roots in their new assignment. In addition many bring with them "emotional baggage" laden with unresolved conflicts from home, previous assignment, etc. What I am advocating is the development of a strategy for pastoral work as intervention at times of transition before it becomes crisis in nature. This is

not intended to be intrusive intervention in the sense of deep-probing or interference, but an opening up of potential problem areas during early entry into a new environment.

Wayne Oates discusses the compassionate intervention of the pastor into the lives of people at times of crises:

> "The crises of everyday living - birth, redemption, work, marriage and death are the shared experiences of all people, one way or another. They are the common ventures of life in which 'the whole creation has been groaning in travail together until now.'" (Romans 8:22)[10]

He discusses these under the scheme of Van Gennep's "rites of passage" suggesting the role of religion and the pastor in giving proper significance to important times of transition in the lives of men. He discusses these crises under the rubric of Erikson's "epignetic principle", suggesting that these are critical times of growth and development and that the pastor should time his ministry in an accordance with an understanding of the developmental task of his people. "Thus a sense of timing within the continuity of one's pilgrimage of selfhood becomes an epignetic principle of pastoral care." He explains this as the establishment of a "durable relationship to individuals, small groups, and churches ... a covenant of concern with them" as he participates with

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[10]Wayne Oates, The Christian Pastor (Philadelphia: Westminster Press, 1964), chapter 1.

them in their beginning to deal with their own personal existential condition.

This suggests to the chaplain that if he is alert to these times of passage he can "time" his ministry in a way that will make for more effective care and especially for prevention of problems through appropriate intervention. That is precisely what I attempted in Iwakuni, Japan once I understood what was happening to the young men with whom I was working.

Crisis intervention will always be with us. Preventive intervention requires careful planning and skillful implementing. It is an important pastoral task, especially in the setting we are addressing.

F. PASTORAL CARE AND CELEBRATIONS

I think it is most important in our ministry to young adults to be clear about the base upon which we are standing. We have to be very clear about that which we are "pushing". That involves understanding the Gospel as dynamic, inclusive, and multifaceted. We need to affirm the fact that the Good News of Jesus Christ and the abundant life which it promises can touch the hearts and lives of young adults in a variety of ways. If the Gospel makes no difference, then one is a fool to bother with it. For me, the Gospel is normative, not merely descriptive. It is not a way of describing the world, but a way for the world. It is about growing to maturity, and dying, and being

reborn. It's about discovering who the new person might be.

One of my goals in ministry with young adults is providing a genuine faith witness, and to act as a Christian catalyst within their growth process. By this I do not mean that I see my role as bringing Christ to them, but joining them in their search with the offering of some positive alternatives to lifestyles which have left them empty. For me, the Gospel is a simple message of salvation, liberation in St. Paul's words "becoming the new person in Christ". This simple expression has many implications. It can speak to the diversity of needs and situations among young adults offering a meaning and direction for life, a way to overcome separation and experience acceptance, hope for an uncertain future, the caring of the Christian community, and a way to live with others.

Although many young adults are alienated from the church as was pointed out in chapter one, they are not irreligious. Many are very much in touch with a yearning for the spiritual dimension of life, but through means other than the local congregation and traditional forms of worship. We need to stand by them as they struggle honestly with their questions and concerns, not giving them answers and solutions, but providing opportunities where they can grow and discover. As I have been suggesting throughout this entire chapter, the chaplain as well as all others involved in ministry needs to live out the Good News in relationships which communicate what the

abundant life is all about.

While some young adults experience the Gospel as a once-in-a-lifetime conversion to Christ, most encounter the Good News as an ongoing process, a life-long journey. The movement from yearning to exploration to commitment to Christ is a mysterious process of God's grace. We need to be sensitive to "readiness" in young adults and attempt to communicate the Gospel in ways meaningful to them. Many have experienced the transcendent without identifying it as God or Christ. While the majority of church members today receive their spiritual nurturing as young people within a given congregation, many young adults are receiving their "readiness" for the Good News in other ways. We must ever be mindful that spiritual journeys are not the same for all individuals.

I recognize that to have an affective and effective ministry to young adults, I must be prepared to offer services, programs and relationships which recognize the diversity of young adults and attempt to tie into their needs, concerns and goals. While I was in Japan last year, and aboard ships at other times, I discovered quickly that 98% of the young adults I was endeavoring to minister would not come to nor participate in any kind of traditional worship service. Try as I might to duplicate organ music electronically, prepare communion tables with the utmost care, print up bulletins, etc., the "pews" would remain empty. Perhaps a few sensitive souls would

come to save me from utter despair. Aboard ship it was not until I was willing to turn over the service entirely to the youth (and I really don't know why that took so long since it was their service in the first place), and be willing to participate only at their invitation, that attendance began to increase. It wasn't until the fourth Sunday that they asked me to participate, and then only if my meditation would be limited to five minutes! But at least I was participating as a fellow worshipper.

Getting in touch with young adults and building on their spiritual experiences necessitates a new and dynamic approach to celebrations with them. Since there is such widespread rejection of traditional forms of institutional worship, we must look to other ways of celebrating on other days than Sunday. If we truly believe that young adults are among the leaders in the spiritual quest for the meaning of life, we should be stimulated and excited about sharing the journey with them! Our ministry is in many ways still a new frontier. In the past we had attempted to offer a ministry <u>to</u> the young adult and for the most part have failed. I believe that as we develop models for ministry <u>with</u> young adults we shall discover new and exciting and creative experiences. In spite of the pessimism of many, I really believe that after decades of focus on the scientific, the intellectual, and the materialistic, our culture is experiencing a spiritual reawakening. People are hungering for ways to

get in touch with the spiritual dimension of life as evidenced by the growing popularity of occultism, Krishna, transcendental meditation and other religions as mentioned earlier in the paper. I think young adults are among the leaders in this spiritual quest. We need to do everything possible to get in touch with these young adults, accept their experiences as valid, and build upon them in positive fashion.

G. PASTORAL CARE AND PROGRAMMING

The challenge to minister to today's young adult is formidable. Fortunately the chaplain is not left merely to his own resources to meet it. There are within every community human and material resources and agencies with which the chaplain should endeavor to become acquainted. They can both enhance and extend his outreach and effectiveness. This last section will deal with some practical suggestions regarding the use of those resources.

Perhaps the most important category of resources are the professionals nearby or with whom you work. One of my seminary professors in the field of pastoral counseling impressed upon me very early regarding the need to make referrals when the situation merited it. "Never hesitate to make a referral when you feel you have reached the limit of your own professional ability to deal with a problem or situation." John Vayhinger would say:

> "Wise and mature is the man or woman who can admit to such a limit, and who has done the research within the community so as to be able to make intelligent and reliable referrals."

In almost every military community there are Alcohol Rehabilitation Centers, Counseling and Assistance Centers, Combined Counseling Centers, Dependents Assistance Boards, Human Resources Management Office, and also the attendant resources of the Medical Department, i.e., physicians, psychologists and psychiatrists. On his/her first round of get-acquainted visits, the chaplain can instantly expand his ability to help persons by establishing rapport and a professional "team" working relationship with such staffs and individuals.

Outside the community may be found county and city welfare agencies which normally offer advice and counseling services to persons in need. Most chaplains are neither trained or have the available time to work with counselees over a long period. When the situation seems to merit a long-term counseling relationship, these community agencies along with private practitioners can provide such needed assistance.

Civilian clergypersons within the community are another viable resource to whom the chaplain can make referrals. If, for example, the members of a family are experiencing tension and a deterioration of relationships, the local pastor (if there is some common ground denominationally or otherwise with the family) can offer not only

his own personal assistance, but the additional needed support of a caring fellowship within the church.

What I am stressing here is both an awareness of the wide range and variety of professional resources available to the chaplain, and a spirit of collegiality on the part of the chaplain. When we are able to see ourselves as co-workers with a host of others in helping professions we significantly extend the sphere of our ministry.

We have already emphasized the value of small group work in discussing the preventive aspects of counseling. Regardless of what the common point of interest may be, the dynamics of small groups provides for a great deal more insight and support for each participant. Each person brings to the group experience not merely his or her problems, but also his insights, strengths, perceptions and an objectivity with respect to another's problem. When these are shared with the group they can be both instructive and supportive. Acting as facilitator, and with the aid of a variety of audio-visual resources, the chaplain can offer groups for Bible study, Communication technique improvements, preparation for marriage and marriage enrichment, personal development, spiritual life retreats, etc. All of these take time and preparation and follow-through. But when outside resources are utilized either through colleagues or by utilization of professionally produced A-V resources, again the chaplain's

ministry and outreach are greatly enhanced and enriched.

A final word regarding the possible establishment of a media center. There are many ways to use media to great advantage. We have just mentioned above such usage in the context of small group labs, workshops and retreats. This presumes that the resource is utilized by the facilitator under given circumstances and for a particular purpose. What I would propose is the establishment of some sort of center in which persons might drop in to view resources they select on the basis of their interest and need. Granted this kind of setup takes time, money, personnel and management. However, when those hurdles can be overcome, such a center can provide immeasurable guidance and help to persons. The following model is included to illustrate the learning/decision making process through which folks intellectually pass when using the center to its fullest capability.

To begin with, resources are selected in four or more given "target areas". These target areas are the result of a review of the kinds of problems counselors in a given area are confronted with most of the time. The chaplain can usually find that information quickly with the aid of counselors within his command area. Once the target areas have been established, then software is purchased, i.e., 35mm slides, 16mm and 8mm motion picture films, audio cassettes, books, pamphlets, periodicals, microfiche cartridges, video cassettes, etc. Then, each

software item is reviewed by a staff member and a study guide prepared designed to help the private viewer get as much information and assistance from the resource as possible. Resources are then shelved and made ready for check-out and usage within the center. This whole concept presumes the purchase and availability of the hardware, i.e., projectors, video monitors, etc. The potential inquirer can walk in, review the catalog of available resources, make his selection, go to a study carrel or booth with the appropriate study guide, review the resource and leave at his own discretion.

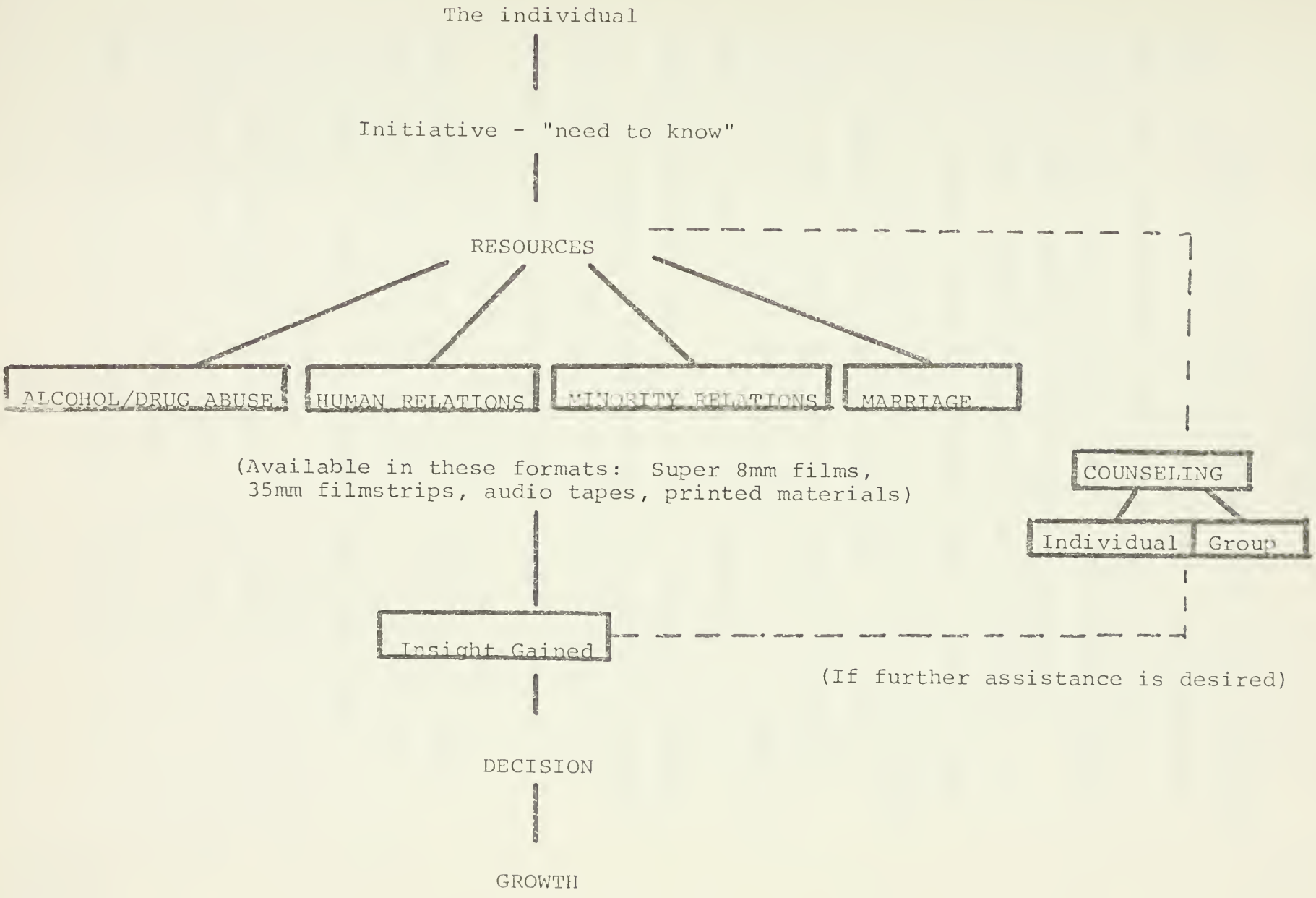
Several important dynamics are at work under these circumstances. First, the person has come as a result of his own initiative. His potential for growth is higher at this point since he is at what educators call "the teachable moment". He is interested or he wouldn't be there. Second, his anonymity is protected. He has had to admit to no one who he is or even what it is that might be troubling him. Furthermore, no one will review what he has seen, unless he requests some assistance or guidance. If he has had either his curiosity satisfied or his questions answered, or whatever ... he may go on his way. On the other hand, should he desire further assistance, the librarian (in the Navy this service might be rendered by a Religious Program Specialist or clerk), can make an appointment for him with the chaplain. He may inquire as to the availability of retreats, seminars, study groups,

etc. If so, he is given the appropriate information.

Such a media center concept is sure to have drawbacks and shortcomings. It should be understood as yet another way to extend our ministry to those who might not otherwise seek assistance or counsel. It is highly conceivable that a good many persons who have stereotyped military chaplains, doctors, psychiatrists in the negative and who might never go to them, would indeed seek out the more non-imposing resources for information in such a facility. The development of such centers is not beyond the reach of most military communities. What is lacking more often than not is the creativity and adventuresome spirit of establishing such a facility. Placement of such a center is of critical importance. It should be centrally located, easily accessible, and sponsored by the command. Resources could come from all of the agencies in the community such as the medical department, the alcohol rehabilitation center as well as the chaplain's office.

The following model has proven helpful in the past where such centers have been established. Whatever model or method is utilized, care must be given to meet the center visitor at his or her point of need proceeding only on the basis of their quest and initiative.

DIAGRAM OF THE LEARNING/DECISION-MAKING PROCESS



CONCLUDING STATEMENT

Although the task is not and likely never will be easy, the challenge to be met is clear. The young adult population, those from 17 through 24 years of age, is probably the fastest growing group in the United States. Current world events and the continuing conflict in international ideologies precludes the continuance, if not the increase, of young men and women in the military services. Sociologists predict that by 1985, young adults will comprise half the adult population. In or out of uniform, many in this age group are lonely, alienated, searching for meaning and direction in life. An important part of our ministry is a constant search for ways of communicating the love of God and the liberating perspective of the Gospel to those for whom the mere word "gospel" represents indoctrination, in whom the words "God" and "Christian" evoke either distaste or indifference.

In their search for an alternative vision of reality and a sorting out of their unique value, young adults are prone to grant authority to all sorts and conditions of gospels -- preached by pop gurus, pop psychologists, rock prophets, fiction writers and political, social and ecological movements. If we are to effectively minister to them, we must spend a great deal of time talking with them and listening to them. For the chaplain, it means late night visits to the barracks, tuning in on small "bull

sessions", moving about the tents after working hours when deployed to the field on combat exercises, comparing and contrasting the Christian Gospel as we interpret it with all other contemporary gospels and philosophies. We do not engage in this ministry as apologists, but rather as fellow-seekers who have more questions than answers. The basic needs of young adults are nowhere more intense than in the setting we have described, i.e., the need for a sense of personal worth and dignity, the need for intimacy and meaningful relationships and a sense of community. I believe the Chaplain, if he is sensitive and perceptive, can have a tremendous impact upon those young men in uniform, just as surely as I believe the Gospel can speak to those needs.

The Chaplain cannot reach all of the men in his command. He is limited by time, resources and energy no matter how dedicated he may be. Beyond that, some young adults will not be receptive to the Christian message no matter how it is shared. But the Spirit continues to work even when we are least aware of it. Our responsibility is to declare, with John, "that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father, and with His Son Jesus Christ".

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